

MENNONITE HISTORICAL BULLETIN

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No. 1

"PREPARING FOR '76"

Time is getting a bit short. In a mere fifty weeks the 450th anniversary of our Mennonite church will be upon us. How shall we celebrate? Twelve months later the United States of America will be calling its citizens to celebration. How shall we participate?

In a real sense, 1975 will be for the Mennonite church a historical prologue to '76, a two-year block which should not be segmented. To look backward through the centuries refreshes our memory on our several Anabaptist-Mennonite identities, and their evolving combinations. We see the new ideas and foreign programs that we have borrowed and try to evaluate the effect of these modernizations upon the vision and foundation which connected the several original Anabaptist movements in the first place. We see, at least in part, where we have come from, how we have arrived where we are, and where we are going. We hope it will not be the proverbial jumping on a horse and galloping off in all directions. But only if we do our homework well can we prevent dispersion and separation.

Yet we dare not confine ourselves to a backward look. Life constantly demands decision and action. The year 1976 signals for us an admixture of national program and ideas, some of which are foreign to the church. This mixture might be swallowed without a wince, or could be chewed and the pits rejected, or "spewed out" indiscriminately. The Mennonite church has, at various junctures, chosen one or another of these three options.

Fortunately, each century the Mennonite church can celebrate its own birthday one year before a political nation-state makes its demands. For on both levels demands are going to be made, if either church OR state is worth its salt. Indeed, the Mennonite / American — the same holds true for any other Christian / nation-state citizen — juxtaposition in itself demands at times rejecting some aspects of one in favor of the other. Hopefully our decision will be a conscious one, for although we must say with Paul, "I always take pains to have a clear conscience toward God and toward men," there are certain uncompromisable crossroads, where we need to decide with Peter, "We must obey God rather than men."

During the coming year a special effort will be made to provide a story through documents,

which chronicles Mennonite history. Twentieth-century Mennonites may be surprised by many of the facts of that history; during the Revolutionary War for instance, the Mennonites referred to the several governments as "they" and not "we". Nonconformity was a way of life and the church was a genuine kingdom in a very direct and obvious sense even if "political" was not a byword.

Some of this mood comes through in the MIRROR FOR MANKIND . . . (1814, published in this issue), even if its author does not directly represent mainstream Mennonitism. Other documents will be published in the course of 1974, which help to chart the course of thought and action, filling in the little known Mennonite story for the eras of the War of 1812, the Civil War, and beyond. (One such Civil War document also reflects upon the Mennonite stance during, and just after, the Revolutionary War.)

As usual, the BULLETIN will continue publishing materials on genealogy as well as materials from other eras of Mennonite history.

But, dear Reader, the story is by no means complete! We need materials. Whom do you know who has letters, books, diaries, photographs, documents, etc., from the eighteenth, nineteenth and even twentieth centuries, that can help to fill in the gaps? Even the era of 1920-'40 has now become history! We need to receive these materials, translate them if necessary, and publish those that extend the horizons of knowledge and understanding.

(We would hope that all original materials will be presented to and preserved in a good archives such as the Archives of the Mennonite Church or, if the material is regional, in regional archives. We would, however, gratefully accept materials on loan, or even in photocopy. If you know of individuals that we should contact, please give us the information so that we may initiate this process.)

Within the coming months we should know about, and have at hand, any and all of these materials for developing our "story" for various projects, such as source-book publications, pageants, written histories, etc.

You will be hearing more in these pages about "Preparing for '76."

—LEONARD GROSS

Virginia Mennonites During the Civil War Era

The last BULLETIN highlighted significant Ohio Mennonite documents from the Civil War era. One of these documents, John M. Brenneman's draft of a petition to President Lincoln, refers to the experiences of some Virginia brethren who refused to serve in the rebel army. The following documents from the John S. Coffman (1848-99) Collection, are representative of the various alternatives to military service which were available to these Southern brethren.

During the early phases of the war there were no legal provisions for conscientious objectors. Throughout this time and later, Samuel Coffman, ordained as bishop in May 1861, was a strong voice in affirming a non-resistant stand. He believed that those who wilfully entered military service, disqualified themselves for church membership. The first document printed below substantiates Coffman's own release from military duty but offers no reasons for the court action in this case. Perhaps the basis for his exemption was his ministerial status, although it was not until later that clergy were legally granted immunity. Health may have played a role.

Some Mennonite men during this time went into hiding in the Virginia hills. Others were helped by the "underground" to escape to one of the Northern states. Those involuntarily drafted frequently deserted or else refused to shoot. The letter, below, from Frederick Rhodes is undated, but was evidently written quite some time after the end of the war. It lists a number of men taken prisoner supposedly in March 1863. However, this date will need to be checked to determine if it should not actually be 1862, when in March a number of Mennonites, with others, while attempting to escape to the North, were captured and imprisoned at Richmond.

In October 1862 the Confederate Government passed a bill providing three options for conscientious objectors; use of substitutes, or payment of a \$500 tax, or noncombatant duty with the army. Gabriel S. Heatwole chose to pay the tax, as seen below. These options applied only to those who were members of a Peace Church, and even then it seems that there was difficulty in securing exemptions, especially as the situation worsened for the South. Therefore many still fled North when at or near military age.

In the final document below, R. J. Heatwole writes to John S. Coffman from Illinois where he had taken up residence until the close of the war. Coffman himself was at this time in Cumberland County, Pennsylvania, having fled there in 1864 with other Mennonite boys and families who went north with Sheridan to escape the devastation and the breakdown of law and order in the Shenandoah Valley.

(The documents printed below have to our knowledge remained unknown to scholarship heretofore. For further details on the Virginia Civil War story, see the relevant materials in the MENNONITE ENCYCLOPEDIA, such as "Conscientious objectors," and the recent work by Samuel Horst, MENNONITES IN THE CONFEDERACY, Herald Press, Scottsdale, Pa., 1967.

—Sharon Klingelsmith

Samuel Coffman Exemption

At a Regimental Court of Enquiry held for the 145th Regiment of Virginia Militia on the 26th day of June 1861 in Harrisonburg in the County of Rockingham Samuel Coffman applied to be exempt. And being examined by the Surgeon & Court, it was ordered that he be exempt from all military duty.

Samuel Barley, clerk
of 145th Regiment

—John S. Coffman Collection,
Hist. Mss. 1-19 (11/3)

Civil War Prisoners

Brother John, I cannot remember all the brethren that were taken prisoners during the war. I have only 17 names. There were some more but my memory is not so good any more that I can remember quite all.

I have been looking for you to [come to] my house. I will not think hard of you as I still heard that you were very busy and I know you wanted to see your father and family as much as you could have time

to spare. I heard you were going to start home now shortly. I am thankful for the visit you made to the church. I hope it will be a great benefit to the church and God will reward you for the labor you have spent with us. [That] God will grant his grace unto us all, that we may hold out faithful unto the end is the prayer of your unworthy brother, Frederick A. Rhodes.

Names of Prisoners taken during the war March 1863: Frederick A. Rhodes, Henry Rhodes, Peter Bloser, Joseph Heatwole, Jacob Heatwole, Peter Heatwole, Simeon Heatwole, Gabriel Heatwole, John Gile, Henry Gile, David Fry, Daniel Suter, Daniel Brunk, Daniel Showalter, Daniel Good, Daniel Cromer, Solomon Peters.

—John S. Coffman Collection,
Hist. Mss. 1-19, Box 9,
Correspondence "Va. &
Md., 1879-99."

Civil War Furlough Receipt

Adjutant and Inspector
General's Office
Richmond, Dec. 31st 1862

Extract

SPECIAL ORDERS

No. 306

II. Private **Gabriel S. Heatwole**

of Company "G" 10th Regiment Virginia Volunteers having paid into the Treasury of the Confederate States, the sum of five hundred dollars, a furlough is granted him until the Expiration of the next session of Congress.

By Command of the Sec. of War,
Jno. Witheis, Asst adjt Gen'l.

G. S. Heatwole, Richmond

—John S. Coffman Collection,
Hist. Mss. 1-19 (11/2)

Civil War Commentary

April the 11th / 65,
Henry Co., Illinois

Dear and much respected friend,
I seat myself with great pleasure this rainy evening to answer your kind letter which came to hand more than a week ago. It found me well and enjoying a reasonable por-

(Continued on Page 12)

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Mennonites and the Revolutionary War Era

A basic Mennonite document of Colonial times is the *MIRROR FOR ALL MANKIND . . .*, by Christian Funk, 1813, translated into English in 1814. Since this rare print is one of the few longer, descriptive documents from that era, it is published in its entirety in the BULLETIN. (A copy of the 1814 edition in English translation, the basis for this reprint, is found in the Mennonite Historical Library, Goshen.)

Funk does not directly represent mainstream Mennonitism, for he was excommunicated from the brotherhood, and formed his own short-lived Mennonite branch called the "Funkites." Yet Funk attempts to be faithful to history, although of course his apology is but one side of the story. The background commentary on this document can be found in the articles "Christian Funk" and "The Funkites" in the *MENNONITE ENCYCLOPEDIA*; and the article "Funkleute" in the *MENNONITISCHES LEXIKON*. —L. G.

A MIRROR FOR ALL MANKIND

OR,

INSTRUCTIVE EXAMPLES

FROM THE LIFE AND CONDUCT OF

CHRISTIAN FUNK,

A FAITHFUL MINISTER OF THE WORD OF GOD, AMONG

THE MENONISTS;

DURING, AND MANY YEARS AFTER, THE

AMERICAN REVOLUTION.

Translated from the German.

PRINTED BY J. WINNARD, NORRISTOWN,
FOR THE PROPRIETORS.

1814.

PREFACE

To all Lovers of Truth, into whose hands this work may come, and who have read the Holy Scriptures.

BRETHREN,

IT no doubt affords you satisfaction, to see the sins of Cain recorded: Sensible that from his time but few are inclined to exercise brotherly love, we are confident that you will rejoice with those whose transgressions have received their due reward, or (who like Joseph's brethren) have become penitent, and are now in glory.

In the following pages you will find a relation of actions, in the commission of which but little fraternal affection hath been manifested . . . Constrained by a belief that we could not be excused at the great judgment seat, if we should not make it public, and that we alone might not weep for "Joseph's great injury," we present you this work.

. . . From you therefore, brothers and sisters, you whose souls love God and the truth, who may read this work, from you we beg assistance in weeping, and in bearing grief, beseeching the great and merciful God to give the transgressors repentance, that they may acknowledge their sins, and lay hold on brotherly love, so that the gap in the society of defenceless Menonists may be enclosed.

HENRY ROSENBERGER,
JOHN FUNK,
JOHN REIFF,
HENRY GOTTWALS,
JOHN WHISLER,
CHRISTIAN GOTTWALS,
JACOB WHISLER,
JOHN GOTTWALS,
GEORGE SCHUMACHER.

A MIRROR, &c.

I, CHRISTIAN FUNK, in the 76th year of my age, make known to all

those who seek after God, and are still concerned for the truth.

My father, Henry Funk, arrived from Europe in the year 1719, and settled himself at the Indian Creek, or Field, about the distance of five miles from his nearest neighbor. . . . A number of his brethren also came from Europe, and having considerably increased, formed a congregation, of which he was chosen minister. I was born A.D. 1731, and in the year 1757 was married; about which time I was called by my father, (with whom I continued to live) and the congregation, to the ministry. A.D. 1760, my father died, and Christian Meyer was the established elder of the society. In this year Isaac Kolb was called to officiate as bishop; between whom and Meyer a disagreement shortly after broke out, and which was the cause of much trouble.—Kolb, in his zeal, had said, at a large meeting composed of ministers and elders, "I shall serve no longer with Christian Meyer, for he was the cause of much vexation to the aged Funk," an expression which grieved Meyer, and produced some dissatisfaction among the ministers and congregation. Whether the ministers of other congregations, and who attended the meeting, encouraged Kolb, I shall not pretend to say; Meyer, however, was compelled to bear it. Soon after a proposition was made by the ministers that they would appoint a regular minister; upon which the congregation was called together—Having voted Samuel Baechtel and myself, we were announced as the successful candidates; an opposition, however, was made by Christian Meyer, who expressed a wish that Kolb should attend to the duties of his office, and the ministers to theirs. The ministers seeing nothing could be done by them, represented to the congregation, that in their opinion, a minister should be installed; but that owing to the opposition they would let the matter rest with them; that they should see to it. Baechtel and myself then went out together, and observed to each other, "The thing stands bad—what shall we do? Had we not better submit?" and having agreed, we went in and expressed our consent to submit. This was opposed by Meyer, whom the ministers in vain attempted to persuade—his sapient wife, however, called him out—he returned, and expressed his consent also: The choice was then made, which fell upon me, and I was installed. Kolb was again peaceably disposed, and gave his assistance until his death.

The society now enjoyed perfect harmony and good understanding, until the year 1774; at which time

the American war was about commencing with England: Several acts had been passed by the king; one of which was intended to raise a duty, or tax, on imported merchandize—the Americans refused their consent, and notwithstanding their petitions to the king against them, a ship arrived at Boston with tea, on which the duty, or custom, was to be paid. The Bostonians, however, refused it, and threw the tea overboard; a circumstance which was the cause of a military force being sent over from England to that place. An army was now raised by the several provinces, and a congress called—Pennsylvania, however, at this stage of the business was at rest, not being under the king's government. This province had been ceded to admiral Penn a considerable time before, on account of services rendered by him, and after his death it fell to his son William Penn, a quaker, who caused it to be known in Europe, that he had lands to dispose of in Pennsylvania—that the liberty of conscience was granted to all who would settle on it—that no man was compelled to bear arms or to take an oath—On account of which our fathers left Europe, and settled themselves in this wilderness.

In the year 1776, a meeting was held in Indian Field township, (now Franconia) for the purpose of choosing three men, who were to attend a delegation from other parts of this province, to deliberate whether Pennsylvania should join the other provinces, which were already fully engaged in the war, and to consent and acknowledge the independence from England. This naturally brought me into an unnecessary reflection—that our liberty might be endangered—and although I never before attended a township meeting, I resolved to attend this. On my arrival, I saw that nearly the whole township had assembled, composed of nearly two-thirds Menonists, and the remainder church people. I enquired if any thing had been done, and was replied to in the negative. I expressed my opinion, that we could not interfere in tearing ourselves from the king—that he was the head or protector of Pennsylvania—and that we ought to submit to the three acts; for that we acknowledged ourselves a defenceless people, and neither could institute or destroy any government. This Oberholzer, Rosenberger, and Meyer, all heard, and yet I was persecuted by them as a rebel.

Pennsylvania, however, united herself with her sister provinces; and after the Declaration of Independence, our former constitution, as established by Penn, was done away,

and the authority of our former governor and assembly annulled.

Soon after a new government was established in Pennsylvania, (united with the congress) under which circumstance (we weakly thought) our liberty was taken from us, defenceless christians, because, under all kings' governments no liberty of conscience was established by their constitutions—how easy might we have gone through the war? But no—the congress and American government was rejected as rebellious, and the king acknowledged by my fellow ministers, under the idea that congress would soon be overpowered. The war however constantly increased, mutual abuse between those who were favorable to congress, and those inclined towards the king, manifested itself, and discontent was almost universal—I cannot recollect that any dissatisfaction existed between my fellow ministers and myself, until then.

Having received the constitution of Pennsylvania, I saw that the state of Pennsylvania guaranteed to all religious societies, liberty of conscience, in worshipping Almighty God according to their own convictions—that no man was compelled to bear arms, or to take an oath against his conscience—and it caused much reflection in me, that we should despise the government that offered us the like liberty which William Penn had guaranteed to our fathers in Europe. I still continued in peace with my fellow ministers and the congregation—Our ministers and elders however considered congress as rebels; and he who said a word between them, was regarded as Jeremiah of old—but why, I know not.

I now began, when an opportunity afforded, to say, that we ought not to denounce the American government as *rebellious*—that there were already four republics—perhaps America might become another—that we ought to let the Americans and the English decide the contest—that they were brethren—and remarked further, that the English had taken America from the Spaniards; and the Americans were about to wrest it from them. I am sorry to say, this was considered foolishness in the eyes of my fellow ministers.

A tax of 3*l.* 10*s.* was now laid, payable in congress paper money—my fellow ministers were unanimously of opinion, that we should not pay this tax to the government, considering it rebellious and hostile to the king; but I gave it as my opinion that we ought to pay it, because we had taken the money issued under the authority of congress, and paid our debts with it. As

yet this caused no manifest dissatisfaction between us, until about the year 1777, when, as usual, I invited my eight fellow ministers together, and observed to them that the time was at hand to break the bread with the congregation, and to see whether we were in peace; and further remarked, "I am in peace with you and the congregation," for no brother, nor minister, hath revealed any thing of a contrary nature to me. On this day the great calamity had commenced without my knowledge; for Christian Meyer answered to my declaration of inward satisfaction, "I cannot at this time break the bread—I am not satisfied with myself"—the other seven said the same. I replied, if this is the case, you may all depart to your homes—if you are not fit to break the bread, neither are you fit to preach—the seven answered, that it was not meant so—that they were willing to go along; but Meyer would not. Whether they had been displeased at the Americans who had taken our horses, wheat, and provender, or no, was unknown to me, it however will manifest itself. As these ministers had recalled their first obscure answer, and outwardly exhibited signs of peace towards me, I was not disturbed, and conducted myself so as if I had not heard it. A day was at length agreed upon, when we should hold an examination for the three congregations: I at Clemens's, Meyer at the Plain, and Rosenberger at Baechtel's. But in the mean time Baechtel came to me and said, none of the ministers and elders should put the usual questions, but that private members should interrogate—I replied that it was strange the ministers and shepherds were appointed for the purpose of giving counsel, help, and comfort to troubled members—And as there was no complaint against me and my fellow ministers, I was as yet no way disturbed at this dark effort; I put the questions at Clemens's, and found the congregation to be in peace—Meyer and Rosenberger proposed to the other two congregations, that private members only should make the necessary inquiries, and that the congregation should state what they had against their ministers. This I considered as directly pointed at myself, and now they had what they sought for. Fourteen accusations were exhibited against me, and behind these they thought to shelter themselves. On Tuesday evening following, Rosenberger and Oberholzer came to my house—Rosenberger remarked, that the whole congregation were in peace except with me; and that I could not celebrate the Lord's supper. I enquired

what complaints were alledged against me; but could not be informed of any. On this my wife observed, that they were always creating contentions before the breaking of bread---Oberholzer replied, that he would tell her of an hundred sins, and departed in anger. Early the next morning I went to Rosenberger, and enquired of him, who had been at the examination; but he refused to inform me. I told him that I must know who was not in peace with me; on which he replied, that Isaac Diestein and Samuel Detweiler, would give me the names of my accusers, which they accordingly did. I first went to twelve who informed me, that they had said nothing further than that I had allowed the payment of the tax of 3*l.* 10*s.* and that I had not expressed myself opposed to congress; on an explanation, however they were all satisfied, except the wives of Samuel Baechtel and Abraham Gehman, who being asked whether they had complained against me, at the time of the enquiry, the mother answered in the affirmative; and on my asking her the reason, she replied with some warmth, "because the Hertzils say you have taken the (affirmation) allegiance:"---at this, however, I was not disturbed, but remarked, that I sought no offering, but peace, and asked her whether it was not a shameful act to go to the examination and falsely accuse her ministers ---at this they began to weep, and shewed the most peaceable dispositions towards me---whether their husbands were concerned with them, I cannot pretend to determine.

The whole congregation was now again in peace, except Oberholzer and Rozenberger, who about three days before, came to my house, and endeavored to prevent me from discharging my functions, and did what lay in their power to retard the celebration of the Lord's supper: In consequence of this I went to Oberholzer and observed, that I had been with the fourteen, and that from appearance the bread would be broke; and further asked how matters stood with him and my wife---he replied, "do you go home and tell your wife that I was in a wild-fire that evening." Afterwards I went to Rosenberger, who likewise appeared in peace; and in consequence of this appearance of a perfect understanding, a large supper was held.---Immediately after which I became indisposed. While thus situated, my fellow ministers proposed to the congregation not to pay the tax of 3*l.* 10*s.*; a division however respecting the payment, existed in the congregation. After I had become somewhat better, Andrew Zigler waited

on me, and said, that he and Meyer had been in the congregation at Goshenhoppen, and that they had proposed that no person should pay the tax of 3*l.* 10*s.* to which I replied, "I think we can pay it," not knowing that Zigler was opposed to me. Shortly after, Andrew Zigler and myself again met, and in the presence of Abraham Schwartz and Christian Meyer he said, "We cannot pay the 3*l.* 10*s.* tax;" but notwithstanding all their interdictions, very few were influenced thereby. Andrew Zigler after this, with six ministers, came to my house---On seeing them approach I went towards them to salute them in peace: On my salutation, Zigler flew back, saying, "I do not give you the kiss;" which example they all followed---this I considered against all christian charity. I by no means knew what they wanted, and said "Doth the thing stand so bad?" You may, however, come into my house. Andrew Zigler said that they had come to see whether they could pay the 3*l.* 10*s.* tax; to which I replied, you already knew my opinion. He then expressed a wish that I should examine whether, according to the gospel, we might pay the tax or not. I observed that it was my opinion we could pay it; and he asking me with what propriety, I replied, that Caesar had not been considered by the Jews as their legitimate sovereign, and thought they owed him no tribute, and that they had tempted Christ to find a cause against him. (What did the six men want but to tempt me? It was impossible that their intention was to obtain evangelical advice, *when*, before they entered into my house, they had refused me every evangelical peace.)---But Christ demanded a piece of their money, and asked what image and superscription it bore, to which they answered Caesar's; he then replied, "Render unto Caesar that which is Caesar's, and unto God that which is God's."---I remarked further---were Christ here, he would say, Give unto *congress* that which belongs to congress, and to God what is God's. This displeased Andrew Zigler, and rising, said, I would as soon go into the war, as to pay the 3*l.* 10*s.* if I were not concerned for my life; and departed in anger.

The foundation was now laid by Zigler and his fellow ministers, upon which (at a meeting held without my knowledge) they decided that I should no longer preach the gospel.---[vide pamphlet.] In two days after however, twenty of the oldest brethren advised me not to consent to a decision so contrary to the gospel. I accordingly attended the meeting, and sat myself in my place for

six successive Sundays as if I knew nothing of what had happened. On the first sabbath day, as no minister came, I rose and conducted the service as usual. On the second day Jacob Oberholzer ascended the gallery and led the worship, and on the third I went to the Indian Field meeting. Having entered the chamber appropriated for the ministers, I found that they appeared perfectly indifferent at my approach, and continuing but a short time with me, they went out towards the fence. I then took my usual place in the gallery. After the conclusion of the singing, one of the ministers stood up, and immediately after him another, thereby depriving me of an opportunity at that time of addressing my brethren. On my way home, a brother observed to me, "these men have stolen the word from you to-day:" I remained silent, wishing to see how such conduct as that evinced by my brother ministers would terminate.

On the sixth Sunday Andrew Zigler and Abraham Schwartz came to our meeting, I seated myself in my usual place in the gallery, they shewed a distant reserve, and looked upon me as though I had already been thrown in prison by Zigler and my fellow ministers---my congregation knowing nothing of what had passed, considered me as one bound. In the course of their address frequent insinuations were thrown out against me with great freedom, and among others that "except thou repent I will remove the candlestick out of his place."* I quietly went home, revolving these things in my mind, and in no way expressing my feelings. Should any one ask, why remain so silent, during the six weeks, and suffer the overseers to do what they pleased---I can only reply, that I already saw that the numerous preachers in all America, as far as had come to my knowledge, made an impression on our peaceable society with their predictions. A common remark that the king would conquer the country, easily influenced the minds of a large meeting of the ministers against me. In the pamphlet will be seen, that they decided, "whoever adheres to congress or even inclines that way shall have nothing to say here." I considered myself now placed in the same situation, like unto Jeremiah, who with his fellow ministers, and all Israel, were called the people of God, as we Menonists collectively consider ourselves.---The frequent reproofs of Jeremiah had displeased his fellow preachers, but they could find no cause against him,

*Rev. 2, v. 5.

until the people were involved in a war, then Jeremiah the prophet of the Lord said to the king—to the prince, and to the false prophets, that they should not carry on the war against the Babylonians, for that they would surely conquer the city. This incensed the prince and the false prophets, who said to the king, "Thou wilt surely smite the enemy," and began to beat Jeremiah and finally imprisoned him.--- The destruction of the king, the princes, the false prophets, and the pollution of the temple, however put an end to them.

But Andrew Zigler and Abraham Schwartz, with my eight fellow ministers, appointed a meeting of all the ministers and elders of the six congregations, with forty brethren from my own, without notice to me. The meeting consisted of about sixty, and they no doubt planned it so, that they might have brethren out of the congregation to witness their unjust decision, that I should no longer preach the gospel. On my arrival at the meeting, Andrew Zigler said to me, your ministers complain against you about the economy of your house, and the congregation, and respecting the allegiance. I replied that my house was in peace with the congregation, and that with respect to my brethren, I had with diligence done to the best of my knowledge and ability, and as to the allegiance, I was perfectly free of it. I furthermore stated to them that my eight fellow ministers had forbid me, about six weeks ago, to preach the gospel, but they gave no heed to me.

The following is the pamphlet of which repeated mention is made, and which was printed in the year 1785:—

"Every one that doeth evil, hateth the light neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."

The following letter was composed, whilst yet in our infant state, in order to bring the truth to light, when we yet looked back to the great city; not doubting that the numerous preachers would contradict it. I still supposed that they would be so much influenced by human love, as once more to examine the complaint, on which they pronounced their decision, forbidding me to preach the gospel, as they had uniformly been told that their accusations were founded in untruth: They however did neither, although I openly avowed my consent to

Christian Meyer, that if but one of the accusations which were exhibited against me, by Jacob Oberholzer which I would name should be proved before sixty-two brethren, I would accept the ban and with the help of God repent. Meyer left me in anger, but gave me for answer, you will never be able to get the ministers together again so as to have an opportunity to defend yourself. I shall therefore leave them to themselves, and turn myself to my innocent brethren in the faith, into whose hands these presents may come: Weigh it impartially, and you will see that their first onset was made secretly, and without my knowledge; that the means were immoderate, and that their last decision was passed without an opportunity given me to defend myself. ---Should however the ban, which they imposed on me, (as I understand) be disavowed, then the facts, which speak louder than words, declare for themselves.—Two acknowledged ministers, Jacob Meyer and Philip Geissinger, with four of their brethren, came to Easton, and ordered a dinner; myself and three of my friends arrived as it was preparing, and as we sat to the table, the others went out---one of the guests came to the table, and observed that the persons who had left us, had declared that they would not eat with me, because I was under the ban. By this their full avoidance of me was manifested to the world, and which for thirty years before was never known among us. So much from me,

CHRISTIAN FUNK.

An Account of What Happened in the Society Between Christian Funk and His Fellow Ministers.

In the year 1778, after harvest, nineteen persons had expressed their desire to be baptized, and as I had heard of the underhand conversation of my fellow-ministers, I resolved to bear in these unsettled times as much as possible, and proposed in the presence of my fellow ministers, that those persons who were desirous to receive baptism, should meet on the following Sunday at 3 o'clock; and at the same time expressed a wish that my brother ministers might also be present and among us, would propose it to the other congregations; none however, besides Rosenberger, came, and we instructed the young people & requested their attendance again in two weeks—At this time I proposed in the presence of the meeting, to Christian Meyer, to propose the question relative to these young people that day, and as he consented we submitted the matter, and

found no objection. We conversed with the young people, and appointed the following Saturday a fortnight, to be observed as a day of fasting and prayer, and to be furthered on Sunday. Christian Meyer however earnestly sought for accusation against them, and finally came to my house, and said he was of opinion that two of the persons should not be baptized: I asked him whether he could put them back, he replied, the word puts them back: I asked him whether he had spoken to them; he replied, that he had not; I then observed, that I would go with him in order to examine them, but he refused, and said, he had come to tell me of his intention not to assist in performing the service. I expressed my wish that he would assist me, but he refused, and said, that it became me to make peace with my fellow ministers: I replied that no one appeared unpeaceable except Henry Rosenberger, who had said, he would bring me no water. I also told Meyer that if he hindered me I must let the matter rest---he replied, I do not hinder you; but in offering him the salutation of peace, he flew back: I asked him whether he was not in peace, he replied, by asking whether I was? I answered, yes, and that I would forgive him every thing; he replied, that he was in the peace of the Lord, and went away. Upon this I immediately went to the two persons who had been accused, and found one innocent, and exceedingly grieved, on account of the unjust accusation preferred against her and seriously solicited (the baptism); I then asked the congregation once more and found her innocent. I put these two persons back two weeks longer, because no minister had come on the fast day. Then John Weyerman came, but refused to bring water; I was now again placed in an unpleasant situation, and had no choice left but to resign my functions, or to attack my fellow ministers, or to pursue my course quietly, if the Lord would grant me his blessing: I chose the latter as the most easy and best course and consulted with several brethren, who were of opinion that it would excite the least notice, if my brother John brought the water,---and which by the Lord's blessing we accordingly did. When my fellow ministers saw, that they could not hinder the Lord's husbandry, they sought council from strangers. In a short time after Christian Meyer came and told my wife, that on the following Wednesday some persons would wait on me, and to request me to be at home, but I knew not for what purpose this visit was intended: but Samuel

Baechtel, Abraham Gehman, John Burge, Jacob Oberholzer and Jacob Rhodes met together at Christian Meyer's by themselves---myself and wife, with sister Froene, waited until two o'clock, when Christian Meyer, Abraham Gehman, Hannes Burge and Henry Rosenberger came.—At first they refused the salutation of peace, and sat down—After some time Hannes Burge began and said—Funk, we will tell you the reason why we have come here—it is because it goes so bad in the congregation—you pursue your course obstinately, and have attached yourself to the wicked world—you have abandoned your brethren; you have delivered two discourses which were not evangelical, and in which you belabored an innocent man;---You indeed said you had no one particularly in view—but with your lips only, you had no one view, (and much more,) we are therefore come to inform you that we consider you unfit to exercise your functions, until you sincerely repent. I asked whether they had all agreed in this, and they unanimously answered—Yes. I then observed, you have acted worse than England or France—They judge no one unheard; and besides, doth not the gospel say, "If your brother sin against thee, speak to him, and against an elder receive no accusation without two or three witnesses,"—And what is it I have done? John Burge replied, you have attempted to make Oberholzer a liar. I asked him whether they had examined into the case; that I had uniformly offered him the peace—he replied, yes, with your lips, but not with the heart. Upon this my sister observed, do you make a man a liar before his face? Burge replied, we do not make him a liar—But you will not, she answered, suffer any thing that he says to be of any weight. Burge observed, "that not every thing which was uttered by the lips proceeded from the heart, however fine and amiable it may sound." But in vain did we request from them some grounds for their unheard-of decision, before an evangelical address had taken place. Burge observed, that he was informed by a brother, ^{the} Justice McHenry had said, Christian Funk was an upright man; that he had shewn him his certificate of allegiance. I replied, these are your rotten untruths; for you can produce nothing else, and that I could not submit to their judgment; and after having laid their unevangelical decision before me, supported by untruth, they went unpeaceably away. I then immediately consulted with fifteen or twenty members, who advised me to officiate as before, and to which I consented. In

a short time after two strangers, Ab'm Shwartz & And'w. Zigler, came to the meeting (perhaps on an invitation) and agreed with my fellow ministers, without my knowledge, to call a meeting of the congregation, and agreed on those whom they would wish to be present. Christian Meyer informed my wife soon after that the congregation was called together, and that she should inform me of it. When the congregation were assembled, the elder ministers invited my eight fellow ministers into the chamber, and as they moved on I was called, and informed, that my fellow ministers complained of me respecting the economy of my house, of the government of the congregation, and the affirmation of allegiance. I related how it stood as it respected these three cases, and how my six brother ministers had secretly, at the house of Christian Meyer, attempted to hinder me from discharging my ministerial functions, without an evangelical address. I also requested them to advise my brother ministers to a reconciliation, upon which Jacob Funk replied, then you would have it agreeably to your own mind; and asked me whether I had submitted to the congregation---I replied, my brother ministers have judged me, without a previous communication; that they ought first to reveal to me my transgressions by evangelical witnesses: They however strongly insisted that this subject should come before the congregation, and remarked that I had insisted on others to do the same. I observed that they could not prove that I had ever brought any person before the congregation before an evangelical communication had first taken place. If, however, they could prove a transgression against me, I would willingly acknowledge it; but they insisted on bringing the matter before the congregation, and went into the room (in which there were about sixty-two brethren) without an investigation. After they had gone in, Andrew Zigler began, "Whoever hath taken the allegiance shall have nothing to say here." As I considered it my turn to speak, I remarked, that the accusers ought to speak first: Christian Meyer commenced; but as he could not produce any solid charge, Jacob Oberholzer addressed me by saying, Christian, you have expressed a wish that the accusers should speak first—I cannot concur with you—I am no accuser, but say, that Christian Funk and his children, are very proud and obstinate—if they are spoken to they disregard it; and if he is informed of it, he replies, speak to them; they will not fail to send you home—and if

Christian Funk happens to attend another meeting, and on his return asks his children who preached, and is told of Jacob Oberholzer or John Burge, he will ask for the text, and then they laugh and ridicule us, and make the observation, that the Lord is like the servant, and the servant like the Lord; besides, Christian Funk has gone to Peter Cram, John Kinding and Michael Schumacher, and advised them to take the (affirmation of) allegiance; that they might now obtain it for nothing; but that in a short time after they would have to pay ten pounds—he further observed, "if we were to keep house the same as Christian Funk, we would have to tear four leaves from the gospel, &c. &c. to which he solemnly affirmed, that what he had said was strictly true, and that it required no further investigation.—I rose and said, that I should not answer to what Oberholzer had stated; that it was untrue, and that he could not prove it. I endeavored to shew how I kept house, and brought into view how they refused to bring me water at the baptism of the young people, and that they undertook to hinder me in the discharge of my official duties, without a previous address. I afterwards went to my brother ministers, and proposed to reinstate peace, but was refused, and so without investigation they proceeded to the question—They then requested me to come in the chamber, and informed me there were twenty who complained against me, and that five were indifferent—that these had not said much, and that thirteen would not attend when the question was taken—They said further, that the complaints were against my house, the government of the congregation, and the allegiance. Andrew Zigler remarked, a brother had observed when the question was put, that he now believed, from my own words, that I had taken the (affirmation of) allegiance. O false testimony! They now told me that I had to submit to the common council; I replied, that false witness had been borne against me; they should enter into an examination, but as they would not, I declared that I would not submit until the matter was fairly examined; but if they could by the gospel, convince me of transgressions, I would acknowledge them; they then replied, you must oppose the allegiance—I observed, that I should leave that to another time. They then again went in the room and stated, that Christian Funk did not submit himself to the council. Some now advised me to go home; I replied, that I would rather go with the congregation; to which it was re-

marked, "You see how falsely and unjustly they accuse you." I did not know what to do, and said, I will make an acknowledgment in case I may have committed an error, but I was much dissuaded; yet I resolved that I would—It was then observed, that if it was more agreeable to me, to do it. We then went into the room, and I stood before the table, and declared with the greatest sincerity, that in whatever instance I had offended, or troubled any one in the congregation, I was very sorry, and asked pardon, and desired they would pray to God for me, and I would pray for them; that they should have patience once more, upon which I received for answer, that is not the thing, you must oppose the taking of the allegiance, I replied, of that I am clear—They, however, suspended me of my functions, and resolved that I should not preach the gospel until I had changed my mind; then I immediately went to Martin Baechtel and Jacob Knorr, and laid the subject before them, and stated how I had been falsely accused, and adjudged; but they refused interfering in the business: I then wrote this letter to Andrew Zigler, accompanied with a message, that if it contained any thing inconsistent with truth, I would alter it—he said he found nothing of any consequence. — Six brethren afterwards took this letter to four ministers, and read it to them, and asked if the thing was so? They replied, that they believed it went so, and did not contradict it in the least, but did not give them the satisfaction once more to see into the matter, altho' they said they thought the thing was not right according to the letter, and that they would advise me to go on in the performance of my official duties—which I did whenever I was called upon. Then the elder brethren called a meeting of the congregation without my knowledge, or without speaking a word with me on the subject, and proposed to the congregation their intention, and gave a judgment against me, as a *heathen* and a *publican*. In the afternoon, coming out of our meeting, Andrew Zigler, Jacob Meyer and Philip Geisinger, came and told me that I should have no share, or communion in, or with the Christian congregation; I replied, that they must be ashamed before God and man, to condemn a daughter in Israel to death, without an investigation of the cause.

A Few Remarks on the Letter.

I submit the conduct of my uncle and fellow laborer, Christian Mayer, to the consideration of every Christian mind. When he called our

brother ministers secretly into his house, and charged me with cheating a man with wheat, and that I had shewn Justice McHenry my certificate, (which is an untruth) and had associated myself with the wicked world, because I had acknowledged congress for our government, and that they suspended me immediately on their unjust accusations, before they had spoken a word to me on the subject. Secondly, that when he came with three ministers into my house, and rejected my salutation of peace, and falsely charged me with preaching two discourses not evangelical, and yet refused to tell me the points I dwelled upon. Thirdly, that when the congregation were together, Jacob Oberholzer commenced with accusing me with the most incoherent complaints contrary to the gospel, of which he never before spoke to me a word, and although I declared it to be an untruth, yet it could never be brought to an investigation, although a council was held without resorting to the proofs of the complaints. So much I thought proper to disclose to you, my friends and ministers in Connestogo, not that I challenge any one, because I know that if a person is put under the ban, according to the ancient records, his complaint is not to be received: I however, submit it to the divine Providence—But as all application on our part was rejected, our intention is, with the grace of the Lord, to continue in that foundation of the gospel faith, which we adopted with you, until something nearer shall be revealed to us.

So much from me,

CHRISTIAN FUNK.

An Addition of What Followed in My Circumstances.

After I had, according to the beclouded ideas of my brethren, been put under the ban, they proposed to the several congregations, that whoever adhered to Christian Funk should be considered like himself. At this time the British were still in the country; and as far as I know, not only all the congregations, but also all my relatives, excepting three, were of opinion that congress was composed of rebels, and therefore no government. But as my brothers and sisters, my sons-in-law, and children, on the one part, and several brethren and sisters, saw the great injustice which these men done me, they came in love to me and united themselves in faith and love, acknowledging their error, and gave the government the honor to which it is entitled.—We now held our meetings in the congregational house when our opponents had no meet-

ing; but our opponents put a lock to the door and three of their brethren stood guard on Sunday. Coming to the meeting-house, some of our brethren told me of the occurrence; I gave the advice once more thro' the medium of the two brethren, to beg them to open the door to us—that it was our and our fathers inheritance; but it was refused, and we were obliged to worship under the canopy of heaven. After this we held our worship in private houses, and in barns, and experienced great joy in faith, and in the hope of eternal life. Amen.

CHRISTIAN FUNK.

Should any one doubt of the propriety of giving publicity to the absurd transactions of a people, such person may satisfy himself when he reads of the recorded transgressions in the gospel, even of the apostles, as a warning to others: And because we understand that some of our opponents are uneasy, and in the year 1784 are yet kept in the dark, and that there is no peace, and still say, that if congress is a government, they and their ministers have been in an error these seven years.

America, Montgomery County, in Pennsylvania, in the Year 1785.

TO THE MINISTERS OF OUR OPPONENTS.

We, once more, send you this letter; look over and consider it well—If you cannot refute its contents with evangelical proof, and will not be reconciled to us, we shall cause it to be published, for we think that all who are called Menonists ought to have an opportunity to read it, in order that they may see how contrary to the gospel you have treated us.

So much from us,

JOHN DETWEILER.
JACOB DETWEILER.

The above pamphlet had now existed until the year 1783, when a peace was concluded between the United States and England, and the former of which was declared a free republic. My eight brother ministers, and those who supported them, might now have seen that all their predictions were founded in untruth. I believe in their darkened understanding they did see it, and in sound discretion ought to have acknowledged it; but they would not. I however stood up with my free congregation at the present time before their eyes, which they had put under the ban for five years, for no other reason but because they sup-

posed the king would subdue America; and instead of acknowledging their error, propagated five thefts or cheateries against me: First, that I had cheated my township out of £25. Secondly and thirdly, that I had taken Jacob Burge's and Christopher Meyer's good meal, and gave them that which was old and wormy in return. Fourthly, that I had secretly sold a ram, the property of Christian Meyer; and fifthly, that I caused a ram to be taken from Jacob Oberholzer.—This contumelious language became common among them on the roads and on the streets, and my vindication (of innocence) rejected entirely — no minister would give me a hearing. On coming to one of their old brethren, he told me that Jacob Oberholzer had been among twenty incumbents in the city of Philadelphia, who asked him the reason why they had put Christian Funk under the ban? Whether it was merely because he was satisfied with the government? That he then told him of all the thefts (or cheateries).—One of their elders told me the same, and Abraham Oberholzer, at a meeting of twenty-nine arose, and said, "Christian Funk is a township thief, and a congress cheat." I went to one of their elders, and asked him if such wicked deeds were suffered among them? He replied, that he would mention it to the ministers—he returned again to me, and said they would not interfere in it. A short time after, one of their brethren came into my house, and said I should call Oberholzer relative to the charge of theft made against me, to an account; I replied, if you and two of your elders will go with me—to which he assented, and in the evening they came. We five went—On our arrival I addressed him thus: "Jacob Oberholzer, before this, we were good friends, and now such a bitter root hath sprung up"—and observed further, Your brethren charge me with five thefts, to my face, and named to him a number of such brethren; and mentioned that he had been in the city in Jost Ebert's tavern, among twenty incumbents, and had charged me with them; and that his son Abraham had declared among twenty persons, that Christian Funk was a township thief and a congress cheat—and that I was innocent.—I now remained silent. Jacob Oberholzer replied, "You have sold Meyer's ram contrary to the law and the gospel; that I will prove to you; and do you go to the two brethren who sifted the worms out of your meal, they will be ready to tell you; and my ram's head, of which you cut off the ears, I can yet shew you." His good wife, in a pit-

iful strain, said, "Jacob, do be still about the ram."—He then observed further, "the township you have cheated out of £25, and this I will prove to you." Henry Landes remarked, "why, Jacob, you would not say that Funk cheated the township, but that the township was cheated with his horse;" but Oberholzer replied, "no, he cheated it." I, now turning to the two elders, observed, "you have heard that he promised to prove the thefts against me," they replied, that they would lay the matter before the congregation.

Soon after they had a meeting of twenty-nine ministers and elders. The two elders brought the subject into view, and that Oberholzer promised to prove the thefts against me. Oberholzer told those who had met, that he had proven all the thefts, and that he would prove them every day against me with ten men. This the meeting received as a truth, and nothing was done in the business.

After this I wrote a letter to one of the established preachers, enquiring whether the charges of theft, and calumnies raised against me, as I was informed by their preachers and brethren, before the world, without proof, were countenanced among them? This letter he caused to be read at a meeting, but it was thrown under the bench, or was destroyed, and I received no answer.

I went with two of my brethren to Connestogo, but found it as dark there as at Skippack—we first came to an established minister (I do not wish to mention his name here) who asked me, who I was? Knowing how black I was with them, I replied, I would rather he would enquire after my faith, than after my name—but he asked me once more who I was? I replied that I was Christian Funk, and came to see whether he had an ear for me: he then asked me what scandalous book I had made, I asked what there was wrong in it? To which he replied, that a churchman had the book, and came to him, and "there we can see what people you preachers are."—What need other people to see what passes among us. I then asked him, whether they did not introduce David and Manasses into their preaching, and also bring into view the sins of Peter, even to this day, and whether not all the faithful had acknowledged their sins? which was an evidence of their sincerity: That if we looked we would see how the prophets and apostles impartially reprov'd the sins of their people and fellow-laborers. — There the matter rested, and my accusers were suffered to go without making proof, or entering upon an examination, until the

year 1804, then two established ministers of the opposite party, viz. Jacob Gross and David Ruth, sent me word that they would hear us: Three of them and three of us met together---Gross and Ruth said, if we can promote a peace we shall be glad. I mentioned to them how my eight fellow ministers deceitfully endeavored to hinder me in the administration of the Lord's supper, and in the baptism of the young people; and that they failed in proving any transgression against me, and that a great meeting had been held, and that after this time my eight fellow ministers came to my house, and forbid me to preach the gospel. This is the ground of what I stated, and begged the two ministers to examine into the case; but they would not, as did their fathers the ten established ministers who are now dead. Why did they not? Christ saith, whosoever doeth evil hateth the light---this we see daily. If a man doeth a praise-worthy act, he need not be ashamed, for he places the candle in the candlestick with pleasure.---I now called Gross and Ruth into the kitchen and said, brethren, as you will not enquire into the matter, if Rosenberger and Oberholzer would acknowledge their transgressions, I would give up every other consideration, and I will go with you to Oberholzer; I think he will do it; but they made me no answer and went out together before the house.---Gross and Ruth then called me, and proposed that if I would suffer myself to be received by the hand, or in other words, accept the ban under cover, they would acquit me of the charge of theft with the congregation. I replied it was impossible for me to do that; that I could not put my soul under the ban; but that if they would examine the case, and it was found that I had a ban upon me, I would do it. Then they departed, and I went home with comfort, because these two, Gross and Ruth, had inflicted a deadly wound on the charge of theft, so that I concluded it would never heal. I observed to many members they might bury a hundred who knew no better, but that I was a thief, on account of the unfaithfulness of the ministers, (but patience overcomes everything.) Jacob Gross and David Ruth uncovered the falsity of the charges of theft.—The truth cannot always be concealed.

Second Enquiry.—Six months after this I went to Henry Hunsicker, a preacher, and informed him of what passed between Gross, Ruth and me—He gave me but little for answer. Shortly after he sent me information that they would have a meeting in May 1805, and if I wished

the subject to be brought forward I should come to him; which I did, and told him that I always thought the matter ought to be investigated agreeably to the gospel; but because Gross and Ruth positively refused it, I thought if Oberholzer and Rosenberger were to make an acknowledgment before them, peace should be restored, but if they will not and you can bear with them, we would take the subject into consideration, and I think I would rather give up all, than to have a schism in our congregation. After the meeting Hunsicker came to me and said, "Gross, Ruth and myself, went together by ourselves, and nothing would have been said to the other ministers, but in the afternoon one observed, 'I thought Christian Funk's affair was to have come before us;'" Gross observed, "When it is settled we shall inform you all." Then I (Hunsicker) was obliged to bring the matter into view, and stated it as you instructed me, and found that it gave much pleasure, except as to about four.—That Rosenberger had said, He (Funk) must stand still in his vocation—But in this we contradicted him, and Oberholzer said, I have in no instance repeated the charge of theft against him. Upon this Hunsicker said, "The advice is, if you will suffer yourself to be received by the hand, then will we state to the congregation, that the charge of theft is nothing but a fiction; and if you consent to this, what a pleasure will it give?" I answered, that it was impossible for me to do this; that I could not put my soul under the ban—he replied, no ban shall touch you—I replied, that it was the ban; that it was not customary with them to receive any one by the hand except he be under the ban; and asked him, Will you suffer the ban to lay on our defenceless congregation, in like manner as the ban lays upon the Ammish and Menonist congregation these eighty years? He replied, no, and went away. The ban had now likewise received a deadly wound, as did the charge of theft before: For Henry Hunsicker well knew that the ten men his fathers who were dead, had lain the ban upon me, and adhered to it as far as I know until death; and as far as I am informed, all the ministers and elders in America accepted the ban from their parents, and laid it upon me, my ministers and elders of the congregation, as though we were heathens and publicans, and yet would receive me the year before under cover, by the hand—that no ban should touch me—But the truth is not found in covert courses. Our opponents were now again at rest for a whole year.

Third Enquiry.—In the year 1806, our elders went to Hunsicker, and asked him whether they would not again endeavor to bring about a reconciliation, for that it caused an uneasiness among those who married among them from us. Shortly after Hunsicker sent me word they would have a meeting of the ministers on the first Thursday in May, and if I chose I might attend in the afternoon—We went, six in number, and were invited in. Gross began, "Funk, you are at liberty to speak." I arose, and said, I am rather afraid. I came in peace, and my desire is to return so—the case may turn out as it will, I would rather offer you the salutation of peace; but should any one desire to know the cause, I must explain myself further. When twenty-eight years ago, my brother ministers forbade me to preach the gospel, and in union with all the established ministers, put me under the ban without my knowledge, we solicited them for once only to give us a hearing, but every thing was refused us until ten of their established ministers had died, and six put in their stead; then we complained of the great injury the congregation sustained, until the year 1804, when Jacob Gross and David Ruth invited me to the house of David Rosenberger, in order to speak to me, and then stated what had passed between Gross, Ruth, and myself; how they had offered me peace provided I would suffer myself to be accepted by the hand, and that they would exonerate me from the charge of theft by the congregation; that I told them I could not lay the ban upon my soul without cause; and further observed, that a twelve-month since they sent Hunsicker to me from their great meeting, to inform me that a reconciliation should take place, and that they would declare the charges of theft against me a fiction before the congregations—that I answered them, it was impossible for me to lay the ban upon my soul.—I then turned myself to my fellow ministers, and said, Brother ministers, know ye not how our Menonist congregation hath been disturbed these twenty-eight years, in Connestago as well as in Skipack. If one comes among the members enquiring, "Why stand ye still in the covenant you made with God in your baptism?" we are answered, Where shall we go to? You preachers are not in union yourselves. Brother ministers, we can make but a poor defence, for men are ever inclined to lay their sins and tardiness upon others—Would we not do better to acknowledge our sins, and pray for them? I would acknowledge mine as far as I could, did I

know it was the time; but be it as it is. Twenty-eight years since I stood before this door in the night, and said to those who stood around me, I will go in and make an acknowledgment to the ministers; but one of them observed, "Will you make an acknowledgment to the preachers who have this day treated you so shamefully?" To which I replied, I cannot leave my congregation; and was then told to do it if I would—and I did go in, and standing before the table, with great contrition declared, that if I had offended, or been the cause of sorrow to any one, I was sorry for it, and asked their forgiveness, and desired they would pray God for me, and I would pray for them, and that they should have patience once more. You may now (said I) decide what answer you will give me, and went quietly out.—After they had called us in again, Gross said, we will pray, and kneeled down; then Gross said, "Funk we have nothing against your address; we are satisfied with it: But as the ten ministers are dead, we do not readily say that the ban was quite right, nor that it was wholly wrong; we will leave it with the deceased brethren, for they kept house according to their judgment, and we keep house as we understand it; we will leave every thing behind, and reinstate peace; but we will bring the subject before your Indian Field congregation, and then you have to accept what they impose on you." (This would have been much the same, as if, when Daniel found Susannah innocent, he had delivered her up to the two elders.) I said, no—I cannot give myself up to the people who proclaimed me these twenty-eight years, the man under the ban, and these twenty years a great thief and a cheat. Gross replied, "Do you think there is no longer any good ones?" I replied, O yes; but the bad ones can make a great disturbance. Jacob Funk observed, that if he had to do it, it would be settled in a quarter of an hour; it commenced among these men, and could be settled amongst them. Upon which Gross enquired, how it was with John Funk, a minister, and John Detweiler, an elder? I replied, they are two upright men; if you reinstate peace with me, you must receive them, and us all. If we have not reprovved sufficiently, you must leave that with us; and if you have not reprovved sufficiently, we leave that with you. Gross replied, you can bring the matter before the congregation yourself. I said before them all, no—You can propose it. Gross asked, whether I would consent to what they imposed on me, I

replied in the negative. Gross remarked, if any person offers any thing against you, he must prove it. These may be the transactions which have hitherto taken place, and if the matter had rested here, the third examination would have remained as dark as the two first; but the ways of God exceed all human understanding---He can cause light to shine out of darkness. Who among us would have thought that the same Jacob Oberholzer, who twenty-eight years ago was an accomplice in the commencement of the trouble in our Menonist congregation, should now in the year 1807, be an instrument towards reinstating peace: For, as my brethren informed me, to their astonishment, and I believe to the astonishment of all, Oberholzer came silently, in humility, and with words connected with words indicating a real disposition for peace, and asked forgiveness, and in that spirit I met him, and we gave each other the hand, accompanied with the salutation of a kiss---And Jacob Gross said, if I have erred against you or your people, I ask your forgiveness; I said the same, and we likewise gave each other the hand and the kiss, and so did Rosenberger, and all the rest who were present, unless any one had departed, or had been overlooked.

We now parted in peace, and went to our respective homes. The third day after the conclusion of peace, David Ruth stated to the congregation at the Plain, that the ministers and elders had concluded a peace with Christian Funk and his congregation, and they all appeared satisfied in silence, except George Delb, who in the beginning locked up the meeting house to us, as may be seen in the pamphlet. Then they made an attack upon Oberholzer for making a peace, until he said that he only entered into a civil peace; and this he also said to two of my brethren. The second Sunday after the conclusion of the peace, David Ruth went to the Indian Field congregation, in which Rosenberger was an elder, with a view to state, or mention the restoration of peace and tranquility; (he that hath ears to hear, let him hear!) but there was nothing but disturbance there---and David Ruth, the bishop, who of right ought to govern the whole congregation with the word of truth, was rejected, and was not suffered to propose the determination to the congregation, though I believe he meant it well, and as I am informed, went home dissatisfied.---Upon this Rosenberger went to Jacob Gross at the Deep Run, without the knowledge of Ruth. These two caused a

meeting of the Indian Field congregation, perhaps within ten days, on a Thursday, and on the preceding Wednesday one for the ministers and elders. Jacob Kolb, their elder, sent me word that I should be sure to come on Thursday. I travelled ten miles, but what had passed the day before (Wednesday) I knew not; but Kolb arrived Thursday morning, very early, and told me, that I need not come to the meeting. Upon which I returned home, and now they commenced again to put the question in five meeting houses. After some time, David Ruth, Marks Fritz, John Detweiler, and myself, and two of our brethren, met together at the house of John Reiff: Ruth said, I will tell you how affairs now stand---"There are 118 who are for receiving you by the hand, (that is, my admitting the ban) and 45 are in peace with you." A brother asked him, if I suffered myself to be accepted by the hand, what they would do with John Funk and John Detweiler? Ruth answered, John Funk dare not to preach, nor can John Detweiler be an elder. The brother asked what they would do with those who were married? Ruth replied, they must be received and accepted by the hand. Ruth zealously said, "Do it, it will give great pleasure." I answered; the things which you bring into view were thrown back at the conclusion of peace, and the restoration of tranquility. Ruth replied, "the congregation determined so." I remarked to Ruth, how unjust the question had been put; and whether he did not on the third day after the restoration of peace and tranquility, sincerely state to the congregation at the Plain, that the ministers and elders had concluded a peace with Christian Funk and his congregation, and that the whole congregation were in peace except George Delb, and that when he came to the house of Rosenberger the Sunday following, to the meeting, that they accused him and rejected the proposition.

I then remarked, You say there are 118 not disposed to peace, and 45 are---you say there were 30 ministers and elders present with me at the conclusion of peace. The 30, and your 45, and our 50, who are in peace with me, exceed in number your 118, who you say are not in peace with me. Ruth replied, if you do not agree to it you will break the peace. I replied no; the 118 will break the peace with the 30, from the six congregations, which they concluded with me. Ruth proposed to give me four weeks for reflection. I replied, you need not give me a single day, for the 30 ministers con-

cluded a perfect peace with me. David Ruth said, I will not say that the 45 will remain in peace with you; to which I replied, that I could not help it, if he and they broke it. Ruth replied, that he should maintain it. I then asked him if I could minister with him in the celebration of the Lord's supper the following Sunday, but he would not consent to it; and now Rosenberger had what he imposed upon the congregation for 28 years, and on three Sundays declared to three congregations, that all peace was at an end with Christian Funk.

We now again went on in our communion, and as I hope in the doctrine of the apostles, in breaking bread, and in prayer, because we know that the ban is entirely excluded from our congregation, by the treaty of peace, and hope that the Indian Field congregation will reflect and repent. Should, however, (contrary to our expectation and hopes,) the established ministers of the other five congregations, adhere to the Indian Field congregation, and likewise break the peace, I fear, their transgressions may perhaps be greater, than of those who are already dead. But I cannot yet give up all my hope, not even as it respects the Indian Field congregation, for I believe if Oberholzer and Rosenberger, had faithfully proposed the conclusion of peace, to the Indian Field congregation, as Ruth did to the congregation at the Plain, they would undoubtedly be in peace---as some of their ministers and brethren, openly acknowledged to me; but then Oberholzer, Rosenberger, and John Weirman's transgressions would have remained hidden, and this great work not have come to light, but perhaps this was not yet the time, for they were 3 of my 8 fellow ministers, who had laid & continued the ban on me during the whole time, until the conclusion of the peace. It is therefore no wonder, that their brethren when they heard that their preachers concluded a peace with Christian Funk, and his congregation, and were left in the dark about what had passed two years before, and one year thereafter; on the day when harmony and tranquility was restored that they should rise, and fall upon Rosenberger.

All this is written, so far as I have knowledge of, and know myself, out of love and encouragement to our defenceless evangelical congregation, the 10th day of November 1809, by me,

CHRISTIAN FUNK

THE END.

NONITES
VIRGINIA MENNONISTS

(Continued from Page 2)

tion of health. Hoping this may find you enjoying the same.

You must excuse me for not writing sooner as circumstances would not possibly admit. Last Saturday night Joseph Driver was here and on Sunday following of course we had a perfect tareround. So I had no opportunity to write then and at night I have certain reason for not writing so I ask to be pardoned this time.

I am sorry that you did not get my last letter. I received yours and I think answered yours and John Bells at one time. I have not heard from him since. Perhaps he missed getting his also. You need not think that I am insulted at you at all for not coming out here. I am not that kind of a Rat. I only gave you all the satisfaction I could and then left it for you to consider and do as you thought best. And if you have done so, I can only give you credit for it.

I presume from your writing you form an idea that I am in the habit of going with the girls as a general thing. But I tell you I do not bother the girls around here very much. But I think you are doing a great deal better with the girls than I am. I think if we were both back to old Virginia again, our native home, we would be very apt to pitch in a little stronger.

Do not be uneasy that I will never get away from here. If I keep my health and peace is made once more, I am then sooner or later going back to old Virginia again, [even] if I do not stay very long, which I have not ascertained yet.

I will now say that an official report has been rumored here of the surrender of General Lee and his whole army. I have heard the canons all day yesterday in every direction which have been fired on account of the glorious victory obtained. I am truly glad to hear of it and only hope that peace will be once more restored and reign throughout all the land forever and ever. I suppose you boys will be flocking back home again in a couple of weeks. I suppose you will get there before I do so tell them all I am coming too, if spared long enough.

But please send me your photograph before you go and I will send you mine as soon as I can. Send yours in your next letter and tell if you are going home shortly or not.

I will inform you that Benjamin Curlin has arrived here but John Driver has not come yet so I can give you no satisfaction about home this time. So I will close by asking you to excuse my ill-composed lines.

I give you my sincere love and best respects, remaining your well wisher and affectionate unworthy friend until death,

Reubin J. Heatwole

How many many happy hours we two have spent together, wandering amid the bright gay flower, thinking of parting never.

But oh how fleeting are our joys. Pleasure always brings its pain. The dearest pleasure we enjoy must rudely be torn away.

—John S. Coffman Collection,
 Hist. Mss. 1-19 (4/19)

Book Reviews

Daughter of the Plain Folk. By S. Earl Dubbel. Chicago, Ill.: Moody Press. 1973. 160 pp. \$3.95.

Jonathan. By Dan Neidermyer. Scottdale, Pa.: Herald Press. 1973. 291 pp. \$5.95.

Moody Press has published a first novel by S. Earl Dubbel, Professor Emeritus of English at Juniata College and a Presbyterian minister, entitled *Daughter of the Plain Folk*. It is the story of Betsy, a daughter of an Old Order Dunker minister who lived in the Chambersburg, Pa.-Hagerstown, Md. area in the days before the automobile. Betsy Brecher is torn between her love and respect for both her parents and the Old Order Dunker customs and beliefs and her fascination with the fine arts to which she has been introduced by her "outside" friends and her public schooling.

The "inside views" of Old Order Dunker life and thought are enlightening although the style of the story is as plain as its subject. The Old Order Dunkers are here grouped with the River Brethren and the Mennonites. The author mentions the Gregorian chant theory in connection with his description of the Old Order hymnology and traces their church music back through the German Baptist Brethren to the early Anabaptist/Mennonites. A local event called an *infare*, a word unfamiliar to this reviewer, is given some prominence in the course of the story.

This story is not unsympathetic to the Old Order yet the author is keenly aware of the conflict which sets up for children who move between a home and church which, on one hand, tolerates a college education, while, on the other, basically rejects most cultural and technological changes since the eighteenth century.

Dan Neidermyer's novel entitled *Jonathan* is the story of a contemporary youth who is the nineteen year old son of a Lancaster County, Pennsylvania, Amish farmer and minister. His quest for personal freedom and greater understanding of the world around him brings him inevitably into conflict with the leaders and members of his Amish congregation. His love for Becky Stoltzfus further complicates his struggle. After being "banned" he discovers many young people on the "outside" also interested in a simpler and quieter life-style.

Author Dan Neidermyer is himself a Lancasterian who lived, worked, and attended public school as a child with the Amish. He has taken post-graduate work in preparation for the ministry but has chosen to devote his time and talents to communication via the modern media. He has had radio and television experience and is executive producer for Maranatha Productions.

This novel about Jonathan King is superior to Dubbel's both in style and in plot. It has considerably more depth and power. At one level, the author seems to predict a rapid and inevitable demise of the Amish way of life while on another level he seems only to set up the agonizing struggle experienced by many in any strong tradition that is forced to question itself.

The blue denim cover is appropriate and the full-color jacket is authentic. There are frequent and scattered references to the "sixteenth century tradition" which are ambiguous inasmuch as the Amish schism did not occur until the closing days of the seventeenth century. On the other hand, there are references to the three-century-old tradition which are correct. At the risk of being thought a "purist" in terms of English usage, I found the author's use of "pepped" and "monotone" on page 246 inappropriate as compared, for example, to such words as "invigorated" and "monotonous." Also it is doubtful that the author could document the latter part of his statement that the followers of Menno Simons were known by their enemies as Anabaptists and by their friends as Mennonites.

Jonathan can be strongly recommended to that large segment of the population both within and without the Anabaptist tradition that prefer to get their church history and doctrine via the avenue of a good novel. The story ends with a few quick strokes leaving the reader with some disconcerting facets though the outcome for Jonathan is a happy one.

—Gerald C. Studer

MENNONITE HISTORICAL BULLETIN

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No. 2

1760

If the Commissioners for Indian Affairs will agree to instruct their Agents to take every proper Opportunity of enquiring what Captives there are in each Indian Town, & as near as they can their Ages & Sex, & the Disposition of the Indians, with whom they live, respecting the Releasing them, it is thought the Minutes of all such intelligence may be of service, if transmitted in time, to be laid before the Governour at the time of a general Treaty. And if any of the Indians who have captives are willing to release them before the Time of such a Treaty, in order to encourage them therein, some small Presents might be given in Proportion to the Distance they live from Pittsburgh, in consideration of their Journey in bringing them thither, the full Value of w.^{ch} the Trustees of the fund raised by the Menonists will immediately pay to the Commissioners, their Agents or their Order, but as it may be very inconvenient to do any thing of this kind in such a manner as to give the Indians cause to think, we intend to ransom the Prisoners in general great Caution is necessary in transacting the Affair.

*Submitted to the Consideration of the
Commissioners for Indian Affairs, the 7th, 6th mo
1760 On behalf of the Trustees for the Menonists*

Isr. Pemberton

COLONIAL MENNONITES AND THE AMERICAN INDIANS

The Pemberton Memorandum of 1760 came during the time of the French and Indian Wars, 1754-63, three years after the well-known Hochstetler massacre of 1757. Just how many other Mennonites were taken captive is a moot question, although the deep concern of Mennonites for captives as noted in the Memorandum, suggests that conflict erupted on a broad front between the colonists and the Indians. —L.G.

MEMORANDUM TO THE COMMISSIONERS FOR INDIAN AFFAIRS, 1760

If the Commissioners for Indian Affairs will agree to instruct their agents to take every proper opportunity of enquiring what captives there are in each Indian town, and as near as they can, their ages and sex, and the disposition of the Indians with whom they live, respecting the releasing them, it is thought the minutes of all such intelligence may be of service, if transmitted in time, to be laid before the Governour at the time of a general treaty. And if any of the Indians who have captives are willing to release them before the time of such a treaty, in order to encourage them therein, some small presents might be given in proportion to the distance they live from Pittsburgh, in consideration of their journey in bringing them thither, the full value of which the trustees of the fund raised by the Menonists will immediately pay to the Commissioners, their agents or their order. But as it may be very inconvenient to do anything of this kind in such a manner as to give the Indians cause to think, we intend to ransom the prisoners in general, great caution is necessary in transacting the affair.

Submitted to the consideration of the Commissioners for Indian Affairs, the 7th, 6th month, 1760, on behalf of the trustees for the Menonists.

Isr[ael] Pemberton

—From the Historical Society of Pennsylvania, Philadelphia, Pa., with permission.

"Preparing for '76": A Canadian-Mennonite Perspective

How do the Canadian Mennonites relate to the American Bicentennial, to be celebrated in 1976? From the national standpoint, many no doubt have ambivalent feelings. From the Mennonite standpoint there is a sense of common cause among brothers and sisters who simply happen to live across the border. But there are deeper implications historically. Why did Mennonites emigrate to Canada in the late eighteenth and nineteenth centuries? What was the North American Mennonite stance toward nation-states at that time?

Many Canadian and "American" Mennonites share a common Pennsylvania heritage. What were the points held in common THEN, during Colonial times? What led some Mennonites to emigrate to a new country, and others to remain in a new United States? Although only part of the story, there is documentation which strongly suggests a close Mennonite allegiance to the British throne, as for example a petition dated February 1865 from the Mennonites to the local authorities of Waterloo, Ontario, which reads in part:

When the time came that the Colonies revolted against their government, the[y] in general were very much grieved about it. But according to their principles, the[y] kept still and had the hopes the colonies would not succeed. But at length their hope was gone. Then after the continental war was over — as I have heard my father frequently tell when I was a boy — the British government issued a proclamation by Governor Simco of Canada that all these kind of people that would like to live under British protection should come to Canada and the[y] should have land given to them and their liberty of conscience be protected in the full sense of the word. My father was one of the first that emigrated in[to] this part of the country in 1799. In 1800 some more followed and so on till there was a good many of those people in Canada. . . .

(Signed by David Sherk et al. The complete letter was published in the October 1962 MHB, p. 6. Copies still available at 50¢ each.)

A similar allegiance to the British throne is also at hand in the historical interpretation by Ezra E. Eby, from the vantage point of Berlin (Kitchener), Ontario, in the 1890s. The document touches upon the whole sweep of North American Mennonite history from Colonial times through the Civil War era. Of highest import is the story for 1812 in light of the paucity of documentation during this decade. (Do the readers have any leads to materials, printed or unpublished? We want to publish anything that adds to the story.)

The document excerpted below was brought to my attention by Amos B. Hoover of Denver, Pennsylvania. It is found in A BIOGRAPHICAL HISTORY OF WATERLOO TOWNSHIP . . . , by Ezra E. Eby (Berlin, Ontario, 1895), pp. II-III, 18-20, 37, 42-44, 59. The portions printed below are taken from that volume, courtesy the Mennonite Historical Library, Goshen. (A reprint of the volumes for 1895 and 1896, a supplement of 1931, and a substantial addition in 1971 have been collected, carefully indexed and published by Eldon D. Weber, 106 Maplewood Place, Kitchener, Ontario.) The whole forty-page introduction by Eby provides valuable source material from the time of Mennonite beginnings in Pennsylvania to the emigration days at the turn of the century, through the 1820s and beyond. —L. G.

The Eighteenth-Century Story

[From the Preface]

. . . This Sect (Mennonites) being persecuted by the different state par-

ties of Europe, found a refuge in America. The first of their doctrine, after being requested by the ever-to-be-renowned William Penn to settle within his colony, came in 1683 and settled in Germantown, where they proved to be a religious, law-abiding and prosperous people.

Here the name "Pennsylvania Dutch" was first given them, a term applied as a distinction rather than one of disrespect.

These people branched out over various counties of Pennsylvania, and other colonies but they retained their peculiar theories as stated above and their exclusiveness from all worldly society.

The outbreak of the American revolution caused a somewhat lack of harmony among these people. Some sympathized with the British and for conscience's sake could not justify the doings of the colonial party, while others (American born) were strongly advocating in favor of the independence of the thirteen colonies.

This struggle was probably the cause of the migration to Canada of the first representatives of this class (Pennsylvania Dutch), especially so if we take in consideration the side of politics to which the early settlers leaned. They were all strong United Empire Loyalists and consequently Tories.

We find that in 1798 the pioneers crossed the border and formed settlements near the Niagara while others passed on to York County, along Yonge Street, north of Toronto. But the first to come to Waterloo township were Joseph Sherk and Samuel Betzner, who came here in 1800 from Franklin County, Penna. In the following year came the Bechtels, Beans, Kinseys, Clemens, Shupes, Livergoods, and Sararas. In 1807 came the Baumanns, Ebys, Erbs, Snyders, Webers, and later the Martins, Hallmans, Groffs, Detweilers, Shoemakers, Kolbs, Clemens, etc. . . .

[From the Introduction]

. . . These [Mennonite] people were continually persecuted and harassed by the various governments, but in the midst of all their trials and sufferings they prospered. Before the end of the [sixteenth] century these Mennonites numbered their adherents by thousands, in various Countries on the Continent of Europe. But the persecutions became so great that these unoffending people were forced to emigrate to places where religious toleration prevailed. Thus we find that in 1700

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the first of the Mennonites came from Holland and settled in Germantown, near Philadelphia, and were soon followed by others of their faith from Germany, Switzerland, etc. These settled in Lancaster, Berks, Franklin, Bucks, and Montgomery Counties, where at present great numbers of their descendants are still living. In the year 1709 several families came from "Pfaltz," originally from Switzerland, and settled in Lancaster County, and were followed by many others in eight or ten years afterwards. Most of these people were poor and had to endure many hardships in their new homes. In the midst of all this they had firm reliance upon their Heavenly Father who comforted and sustained them in all their trials. Here they enjoyed all the religious liberty and privileges for which they had longed so many years, and soon by their great perseverance and industry, they made for themselves the most excellent homes. No place on this side of the Atlantic can be found to equal, much less surpass, some of those counties which were first settled by these people. In the course of time when the population of Pennsylvania became rather too dense for an agricultural community, it was found necessary to seek homes in newer and more thinly populated places, settlements were made by these people in Virginia, Maryland, Ohio, Indiana, and other places, all these emigrants still, however, retaining their identity and comparative exclusiveness from all other classes of the community. In all those new places the most marked success as usual attended them. No other class of settlers have ever been known to be so universally successful. They have always had the extraordinary fortune to select the very best part of the country in which they settled and with those natural advantages they combined their great industry which has ever resulted in making the locality of the State or Province in which they settled, the best to be found. In the year 1798, when those parts of Pennsylvania which were settled by continental Europeans had become so populous that it was impossible for all to obtain land at home, some families from Bucks and other counties, decided to emigrate to the wilds of Canada, where it was reported there were excellent tracts of land for farming purposes. Although these people did not take any part in either side of politics, yet their sympathies leaned toward the Crown during the Revolutionary war, and immediately after peace was restored and the Independence

of the thirteen colonies declared, hundreds of these people and others called U. E. Loyalists, left their homes and property in the new Republic and travelled to British territory to the north of the Lakes and River St. Lawrence. The cause of this may have been the great faith they had in the British Government in fulfilling their promise, made to them over one hundred years previously, in granting them exemption from military services and from taking the oaths. All these things had a tendency to give them attachments to the countries ruled by Britain, and finally may have been the principal cause of their settling in Canada. The first settlements which these people made in this province were in the Niagara District at what is commonly called "The Twenty." Afterwards some settled in the County of York, while others passed to Norfolk and Essex Counties. At all these places we still find large settlements of the descendants of these early pioneers. In the fall of 1799, Joseph Schörg and Samuel Betzner came from Franklin County, Pennsylvania, to Canada. Their loyalty to the British Crown is regarded by their descendants as the cause of their coming to Canada. . . .

The Mennonites and Black History

In the fall of [1806], Isaac Jones, a colored boy brought to Canada by Abraham Erb who had located at Waterloo, was lost in the woods. It appears that young Jones was hunting some cattle and had two dogs with him, but missed his way and lost himself. A great many went out to search for him but without any success. Diligent search for more than a week was made for him but no trace of him was found. Most of those in pursuit gave up in despair and returned home. Two continued their search and at length heard the barking of the dogs which never left the poor colored boy. Going towards the dogs they found the lost boy who was now almost dead from starvation and unable to walk. They too were now lost and did not know where they were; they made a cut in a straight direction expecting to arrive at some place from which they could again find their way back. They came to the Grand River two miles below the little mill at Galt, and finally to the joy of all arrived home again, bringing with them the object of their diligent search. During this year Jacob Bretz and family arrived here from Pennsylvania and settled near John Erb's, a little below Preston. . . .

Mennonites and the War of 1812

In consequence of dissatisfaction between the United States and England which arose out of the persistent claims of the British Government to the "Right of Search" for British naval deserters on American vessels, and other naval hostilities coming up between the two countries, war was now inevitable, and on the 18th day of June, 1812, President Madison declared war against England. This placed the Pennsylvania people in a very trying position and as they could not be induced to take up arms, they were pressed into service as teamsters and were obliged to furnish their own horses. Ox-teams were employed when no horses were to be had. Those who were required to serve in this capacity were Christian Schneider, Jr., Peter Erb, Joseph Eby, Samuel Eschelman, Benjamin Springer, Frederick Herner, Jacob Bock, Henry Pannebecker, John Scheirich, Henry Wismer, John Biehn, Adam Shupe and Wildfong.

In January, 1813, General Proctor defeated the Americans near Detroit, capturing General Wilkinson with 500 men. In September General Harrison having been joined by a fierce body of riflemen from Kentucky, advanced towards Detroit in such force that General Proctor crossed the Detroit River and retreated up the Thames. On being followed by the American Army of 3500 men, he made a stand at Moraviantown with 800 British and 500 Indians under Tecumseh. This warrior was killed, and Proctor retreated in great confusion to Burlington Heights in order to join the Niagara Army. A number of the Waterloo people were up at the battle on the Thames. These Waterloo boys acting as teamsters, had taken shelter in a swamp near by while the battle was being fought. An officer of the British army, seeing that all was lost, gave them warning, said, "Boys, all is lost, clear out and make the best you can," upon which some ran, while others unhitched their horses and rode off for their lives. Christian Schneider, Jr., who carried the money-safe on his wagon, cleared out on his horses, leaving the wagon with all its contents behind. In this defeat old Adam Shupe was taken prisoner by the Americans. He was taken before General Harrison who, perceiving his innocent and harmless appearance, dismissed him and granted him permission to return to his Canadian home. He lost both his horses and wagon. Christian Schneider was away the greater part of the summer. On his first trip he had

a two-horse team. After being home a few weeks he had to go again, this time with a four-horse team. During this war which lasted a little more than two years, quite a number of small battles were fought in the Niagara Peninsula and in the vicinity of Detroit. Quite a few of these Pennsylvania Dutch boys were pressed to serve as teamsters and exposed to all manner of danger, but strange to say, not one lost his life through the war.

On the 24th of December, 1814, peace was made between England and the United States, leaving each in exactly the same position as they had been before the war. After peace was restored the government of Canada fully compensated those teamsters for their losses during the war and for their valuable services. Christian Schneider, Jr., was paid \$5.00 a day for the time he served with a two-horse team, and \$8.00 per day for a four-horse team, besides they were paid for horses and wagons that were lost during the time they served the government. After the war cloud had passed away brighter prospects again dawned upon Canada. Communication was again opened between the settlers of Waterloo and their friends and relatives in Pennsylvania. The first company who came in after the war was Jonathan B. Bowman, Benjamin Bowman, Henry Martin, Gabriel Baer, and Frantz Eschelman. They came from Berks County, Pennsylvania, in 1815, arriving at Abraham Erb's, Waterloo, on June 15th. The two last named parties did not settle here. At this time everything in the shape of grain, flour and feed was very dear. Oats was selling at \$2.00 a bushel. These parties crossed the Niagara at Black Rock on a flat. They came down on the Canadian side of the river to Chippewa for the night. Here they could see the evil effects of war, one of which was heaps of human bones of the poor soldiers who sacrificed their lives for the selfish gratification of one whose object was to gain territory but failed . . .

Mennonites During the Civil War Era

After the year 1835 emigration to this County from Pennsylvania had almost ceased. Only individual parties came afterwards. David Stauffer with wife and family of four children came from Butler County, Pennsylvania, in May, 1848, and settled on the late William Moyer's farm near Berlin. Some families came during the fifties while others came during the civil war of the United States which broke out in 1860 and lasted until 1865. The most

prominent who thus came and made this County their home are Peter Shirk of Bridgeport, miller, and his sister Barbara, now Mrs. Jacob Clemmer. They came from Lancaster County on May 1st, 1861, and made their home for a short time with their uncle, the late Jacob Hoffman of Berlin. John S. Brubacher came from Junietta County in 1864. . . .

Lancaster County and the Civil War

The paragraph below is a translated excerpt of a German letter written on January 10, 1865, by the preacher John B. Weber (1821-1907) of Spring Grove, Lancaster County, Pennsylvania, to his cousin, Samuel Weber (1821-85) of Waterloo Township, Upper Canada. This was shortly after Samuel Weber's ordination to the ministry on September 10, 1864. In 1868 John Weber moved to Elkhart County, Indiana, serving as minister there in the Old Order Mennonite Church.

(Information and original letter from Amos B. Hoover, Denver, Pennsylvania. Translation by Hoover, revised and edited by Leonard Gross. Most of the letter was printed in the HOME MESSENGER, a Horning Mennonite publication, in January 1965.) —L. G.

January 10, 1865

. . . Further I want you to know that we once more are burdened with the draft. The Government is again demanding a force of 300,000. I can only greatly lament that so many lives are being lost, that so many thousands upon thousands must shed their blood on account of this rebellion. But I also believe that all of us share in the guilt of this war, that all of us have heaped wood upon this fire. For all of us who confess ourselves to be non-resistant have become too much one with the world, living on, oblivious to God. And with heavy heart I must relate to you that one can perceive almost nothing in way of humility, but rather all appearances point to a worsening of conditions, even if the punishing hand of God is threatening us so much. Oh, that we would effect genuine repentance, and humble ourselves in the way of the Ninevites, who repented under the preaching of Jonah, before the threatening disaster came upon them. May that not happen to us, what happened to King Manasseh, who did not repent until he was punished severely by God, and sat in his misery. To this end may God guide us. . . .

Family Records from the Nold Family Bible

Jacob Nold, son of Jacob and Susanna Nold, was born the fourth of June 1798 in Lower Milford Township, Bucks County, Pennsylvania. He was married to Catharina Ziegler, daughter of Abraham and Elisabeth Ziegler in Harmony, Butler County, Pennsylvania, the 21st of June 1821. This, his wife, was born in Hanover Township, Berks County, Pennsylvania, the 19th of June 1803. These two marriage partners conceived sons and daughters as follows:

Elisabet Nold was born the 21st of July 1822.

Johannes Nold was born the 20th of November 1823.

Susanna Nold was born the 24th of August 1825.

Abraham Nold was born the 28th of September 1826.

Maria Nold was born the 28th of January 1828.

Barberra Nold was born the 22nd of February 1830.

Jacob Nold was born the 17th of October 1831.

Samuel Nold was born the 21st of August 1833.

David Nold was born the 1st of February in the year 1835.

Catharina Nold was born the 17th of November 1836. This little girl lived five weeks and three days and died.

Anna Nold was born the 6th of January 1838.

Georg Nold was born the 29th of March 1840.

Alliva Nold was born the 28th of April 1842. Aliva died the 8th of January 1861.

Sarah Nold was born the 15th of April 1844.

—Translated by Leonard Gross

News and Notes

Errata. In the January 1974 issue of the BULLETIN, page 7, column one, 14 lines from the bottom, should read "a brother that Justice McHenry had". Page 12, first column, first line, should read, "VIRGINIA MENNONITES".

This four-page edition of the BULLETIN balances the special twelve-page issue of January 1974.

Eine kurze und aufrichtige Erklärung,

An unsere wohlmeinende Assembly, und alle andere hohe und niedrige in der Regierung, und an alle andere Freunde und Einwohner dieses Landes, denen dieses zu Gesicht kommen mag, sowohl Englischen als Deutschen.

Aufs Erste, bekennen wir uns Schuldner des höchsten Gottes, der Himmel und Erde geschaffen, und das allein gute Wesen ist, Ihm zu danken vor alle seine Güte, mannigfaltige Gnaden-Bezeugungen und Liebe, durch unsern Seligmacher Jesum Christum, welcher gekommen ist, die Seelen der Menschen zu erhalten, und alle Gewalt hat im Himmel und auf Erden.

erner, finden wir uns schuldig unserer vorigen werthen Assembly zu danken, daß sie einen so guten Rath gegeben in diesen betrübten Zeiten, an alle Menschen in Pennsylvania, sonderlich in dem, daß sie denenjenigen die durch die Lehre unseres Heylandes Jesu Christi in ihren Gewissen überzeugt sind ihre Feinde zu lieben, und dem Uebel nicht zu widerstehen, gestattet die Freiheit ihres Gewissens zu genießen; vor solches, und alles übrige Gute so wir unter ihrer Sorgfalt genossen; danken wir selbiger werthen Gesellschaft der Assembly herzlich, wie auch allen übrigen hohen und niedern Beamten, die zu solchen friedlichen Maasregeln mit beförderlich gewesen sind, hoffende und vertrauende, daß sie, und alle übrigen in Aemter stehende, in dieser bisher segneten Provinz, ferner durch denselbigen Geist der Gnaden mögen angetrieben werden, der den ersten Grundleger dieser Provinz, unsern ehemals gewesenen Proprietor William Penn, bewegt hat, allen deren Einwohner Gewissens Freiheit zu geben; damit sie an dem grossen merkwürdigen Gerichts-Tag auf die rechte Seite des gerechten Richters, der ohne Ansehen der Person richten wird, möchten gestellt werden, und die holdseligen Worte hören: Kommet her ihr gesegnete meines Vaters, ererbet das Reich das euch bereitet ist ic. Was ihr gethan habt an einem der Geringsten dieser meiner Brüder, das habt ihr mir gethan. Unter deren Zahl, (nemlich der geringsten Bräutigam der Christi,) wir durch Gottes Gnade auch mit hoffen gezählt zu werden; und alle Gefindigkeit und Günst-Bezeugungen, welche solchen zart-gewissenhaften, ob wohl schwachen Nachfolgern unseres segneten Heylandes geschehet, wird nicht vergessen werden an jenem grossen Tage.

Der Rath an die, welche keine Freiheit im Gewissen finden das Gerecht zu gebrauchen: daß sie denen Vortheilenden und Bedürftigen solten behülfflich seyn, nehmen wir willig an, gegen alle Menschen, wes Standes sie auch seyn mögen. Es ist unsere Lehr: die Hungerigen zu speisen, und die Durstigen zu tränken; wir haben uns dazu gewidmet allen Menschen zu dienen in allen Stücken die zur Erhaltung des Menschlichen Lebens gereichen; aber wir finden keine Freiheit etwas zu geben, helfen oder unterstützen, das zur Verderbung oder Verletzung des Lebens gereicht. Wir bitten um Gedult in dieser Sache.

Wir sind allezeit bereit nach Christi Befehl an Petrum, den Tribut Groschen zu bezahlen, damit wir niemand ärgern, und so sind wir auch willig Taxen zu bezahlen, und dem Kaiser zu geben was des Kaisers ist, und Gotte, was Gottes ist; ob wir uns wohl sehr schwach finden, Gott seine gebührende Ehre zu geben, indem er ein Geist und Leben ist, und wir nur Staub und Asche.

Wir sind auch willig unterthan zu seyn der Obrigkeit die Gewalt über uns hat, und auf die Weise zu gehn wie uns Paulus lehret, weil sie das Schwerdt nicht umsonst führet, dann sie ist Gottes Dienerin, eine Rächerin zur Strafe, über den der böses thut.

Solches Zeugniß legen wir ab an unsere werthe Assembly, und alle andere Obrigkeitliche Personen, und thun ihnen zu wissen, daß wir dankbar sind wie oben gemeldet, und in unsern Gewissen keine Freiheit finden, einige Waffen zu ergreifen, unsere Feinde zu bekriegen, sondern viel mehr zu Gott zu beten, der alle Gewalt hat im Himmel und auf Erden, für Uns und für Sie.

Wir ersuchen auch alle Einwohner dieses Landes Gedult mit uns zu haben, wo sie vermerken die Lehre unseres segneten Heylandes Jesu Christi deutlicher einzusehen, das wollen wir ihnen und Gott überlassen. Wir finden uns sehr arm; dann der Glaube soll aus dem Wort Gottes kommen, welches Geist und Leben ist, und eine Gottes Macht, und unser Gewissen soll durch dasselbege upertwießen werden: Daher bitten wir um Gedult.

Unsere kleine Gabe die wir gegeben, haben wir der Obrigkeit gegeben die Gewalt über uns hat, damit wir sie nicht ärgern, wie uns Christus beim Zins-Groschen lehret.

Wir bitten herzlich, daß Gott die Herzen aller unserer Regenten, Hohe und Niedrige zürchen wolle, auf das bedacht zu seyn, was zu Unserer und Ihrer eigenen Glückseligkeit gereichen mag.

Obige Erklärung, welche von einer Anzahl Lehrer von der Mennoniten Gemeinde, und etlichen von der Deutschen Täufer Gemeinde unterschrieben, und als ihr einseitiges Zeugniß, am 7ten November, 1775, bey dem Geehrten Hause der General-Assembly eingegeben wurde, ist gütigst empfangen worden.

MENNONITE PETITION TO THE PENNSYLVANIA ASSEMBLY, 1775

On November 7, 1775 a document, "A Short and Sincere Declaration . . ." signed by a number of Mennonite and German Baptist leaders, was presented to the Pennsylvania House of Assembly. Soon thereafter the document was published as a broadside, in both English and German editions. The text of the English edition is published in this issue. The German edition, reproduced above (courtesy Amos Hoover, Denver, Pennsylvania), lacks the name of Benjamin Hershey, author of the document, who lived "one mile west of Lancaster town." —L.G.

Preparing for Revolution

Colonial reaction on the local level to the conflict between the American Colonists and England which broke out on April 19, 1775 (the battles of Lexington and Concord) was swift. The Lancaster County Committee of Observation, one of many such committees set up throughout the Colonies, acted on May 1 to join in the war against England. The following set of documents, beginning with the Lancaster "Association" Resolution of May 1, 1775, footnotes the tension caused when nonresistant Mennonites refused to serve in the military units being established.

Documents I and II are broadsides issued by the Committee of Observation for Lancaster County. The first expresses the initial sympathy of the Committee members for military associations, and the second shows their attempts to reconcile the opposing factions in the County. This second document, printed in both English and German, was never issued, as documents III-V reveal. The latter are letters from Edward Shippen, telling of the initial conflict, and granting insights into the behavior of the Mennonites and their opponents. Document VI shows how news of the incident aroused bitterness elsewhere in the state and suggests something of how society in general viewed the Mennonites. Documents VII-XI show the immediate solution reached by the Local Committee, the State Assembly, and the Continental Congress. This solution, however, underwent modifications as Mennonites continued to petition for their rights, and as non-Mennonites petitioned for increased penalties for the non-Associators. Documents XII-XVI, dating from September to November 1775, elaborate further on this continuing struggle. These documents are found in the collections of the Historical Society of Pennsylvania and are published with permission.

—Robert F. Ulle, Germantown.

I Lancaster "Association" Resolution

At a meeting of the Committee of Observation for Lancaster County, May 1st, 1775 . . .

The following Association was then proposed, and being read paragraph by paragraph, was unanimously agreed to by the Committee, and follows in these words, to wit:

The Association of the Freemen and Inhabitants of the County of Lancaster

"Whereas the enemies of Great Britain and America have resolved by force of arms to carry into execution the most unjust, tyrannical and cruel edicts of the British Parliament and reduce the free-born sons of America to a state of vassalage and have flattered themselves from our unacquaintance with military discipline, that we should become an easy prey to them, or tamely submit and bend our necks to the yoke prepared for us,

"We do most solemnly agree and associate, under the deepest sense of our duty to God, our country, ourselves and posterity, to defend and protect the religious and civil rights of this and our sister colonies, with

our lives and fortunes, to the utmost of our abilities, against any powers whatsoever that shall attempt to deprive us of them.

"And the better to enable us so to do, we will use our utmost diligence to acquaint ourselves with military discipline and the art of war. . . ."

II Committee Attempt at Reconciliation

At a Meeting of the Committee of Inspection and Observation of the County of Lancaster, at Lancaster, on the 29th Day of May, 1775. Edward Shippen, Esq., Chairman.

The Committee, having received information that divers persons whose religious tenets forbid their forming themselves into military associations have been maltreated and threatened by some violent and ill-disposed people in the County of Lancaster, notwithstanding their willingness to contribute cheerfully to the common cause, otherwise than by taking up of arms; this Committee duly considering the same, do most heartily recommend to the good inhabitants of the County that they use every possible means to

discourage and prevent such licentious proceedings, and assiduously cultivate that harmony and union so absolutely necessary in the present alarming crisis of public affairs. At the same time they conceive it to be their indispensable duty to intimate to the public their entire disapprobation of any abusive, opprobrious or insulting expressions that may be made use of by any persons whatsoever against such of the respectable inhabitants who may think proper to associate for the defense and support of their inestimable rights and privileges. The Committee will find means to bring all such imprudent persons to a proper sense of their misconduct; yet they ardently wish and hope that no future violence, threats or animosities may appear, but that every member of the community will readily use his utmost endeavours to promote peace, good order and unanimity amongst the inhabitants of this respectable County.

III Appeal to Townships to Settle Local Disputes

Letter from the Lancaster County Committee of Observation to the members of the Committee for Manheim and Rapho Townships: Sebastian Graeff, Samuel Bare, Patrick Hays and Jacob Crisman.

Lancaster, May 29, 1775

Gentlemen:

It is represented to the Committee by Captain Gantz and his company that Jeremias Miller and his son, Mr. Welsh, and some others seem to take great pains to break up that company; that many persons in the parts through which the company marches, either to recruit their men or perform their exercises, make it their business to insult the company, calling them black-guards, fellows who are lazy and follow the drum from an idle disposition, with many other insulting and disagreeable terms.

If there are any of the inhabitants of those parts whose religious principles will not suffer them to take up arms in defense of the rights of themselves and their countrymen, they ought to be satisfied that they are permitted to sit quietly and ought not to insult or behave with impertinence toward those who

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have virtue to stand forth and risk their lives in defense of the rights and liberties of their country. If they do, they must expect such treatment as may perhaps be disagreeable to them, as the Committee of the County will certainly take notice of every person who shall behave in that manner, at the same time that they shall use their influence to prevent any violence or insult to those whose religious principles persuade them that it is sinful to use arms in defense of their properties.

If any new companies are raising in those townships great care should be taken that none of those who have already joined in one company be persuaded to join in another. Something of this sort we hear hath already created uneasiness in that part of the country and in the above mentioned company.

The Committee request that you, gentlemen, will endeavour to accommodate and settle matters amongst the inhabitants, so that no further disputes may happen amongst them. You will please to discountenance any insult or abusive language on either side and mention that the Committee will take notice of it. You will mention their disapprobation of any officer drawing off the men from another company to complete his own and assure those who shall associate for themselves and their countrymen that the Committee of the County will do all in their power to serve them and the Common Cause.

As Captain Gantz's Company are to meet at Manheim on Saturday it might not be amiss if some of you gentlemen would attend there on that day to mention to the company and people and especially to such as you have reason to believe have taken any active part in their disputes, the sentiments of the Committee. We are, gentlemen, your most obedient humble servants, [signed] Edward Shippen, Adam Simon Kuhn, J. Yeates, Will Atlee, William Bawman, William Patterson, Chas. Hall, Cas. Haffner, Chrn. Voght, Eberhart Michael.

IV

A Report of the Situation

Lancaster County Committee of Observation to Pennsylvania Delegates to Congress. Dated June 3, 1775, apparently not sent until June 28, 1775.

Lancaster, June 3, 1775

Gentlemen:

With singular regret and concern are we compelled to address you. The good order of this borough and the very being of its government

must depend on the wise and prudent deliberations of the Congress upon an incident of the most alarming nature which lately happened here. We beg leave to offer you a candid and faithful narrative of the facts on which your sentiments will be absolutely necessary.

On the 29th ult. the late Committee of this borough met on a complaint made to them that a company formed in Rapho and Manheim Townships had been insulted by a few persons. They thought proper on this application to express their abhorrence of this conduct and wrote to the members of the Committee of those two townships to appear at the next mustering of the company, impress their and our disapprobation of such improper proceedings and behavior, and conciliate harmony and friendship. We send you hereby a copy of our letter.

Just before the Committee broke up they received a second application from two of the chief persons of the Menonists, complaining that violence and threats had been used by some people to members of that Society, because they did not form themselves into military associations, and that some of that religious persuasion had deserted from their usual work by reason thereof; that their members would cheerfully co-operate in the common cause except in such acts as were repugnant to their consciences, and praying the protection of the Committee from any future outrage. We observed to these appliers, that probably such conduct had partly arose from abusive or opprobrious language bestowed by some of their denominations against bodies of people then under arms, and warmly pressed them to discountenance any such expressions; that while they looked up to us for security, we should expect they would take an active part in prevention of future bickerings and animosities. They pledged themselves to the Committee for the performance of those duties, disclaimed such wanton and rude terms, and further went so far as to declare that they objected not to any member of their Society taking up arms whose consciences were free in this particular. Upon mature deliberation, it was unanimously resolved by the Committee that a number of handbills both in English and German (one of which we now inclose to you) should be struck off and dispersed through the County.

We flatter ourselves, gentlemen, [that] we need use no arguments in vindication of the measure adopted. Our most excellent Charter of Privileges in the very first para-

graph was a very plain directory for the conduct of the Committee: "No one shall be molested or prejudiced because of his conscientious persuasion or practice, nor be compelled to do or suffer anything contrary to his religious persuasion." The act of 12 and 13 Gul. 3 confirmed a doctrine so highly agreeable to the spirit of Christianity. When one of the chief grounds of our opposition to the late arbitrary statutes was the impious destruction of the Charter of Massachusetts Bay, could we sit tamely, spectators of equal violence to our own countrymen? Or in the glorious struggle for freedom, could we deny to others their liberty of conscience?

But while we thought it just and reasonable to discourage licentiousness, we judged it equally right and proper to guard and protect those reputable inhabitants who nobly appeared in arms, in defense of America, from scoffs and insults. The bringing [of] such imprudent persons to a proper sense of their misconduct, evidently pointed to the directions of the last Congress, with respect to the violators of the Association.

We cheerfully submit the step we have taken to the Hon'ble Congress, for their due examination and opinion. Conscious of having discharged the duties of our trust with fidelity and care, so far as our judgments or understandings directed us, we shall rest satisfied and contented with their determination.

On the afternoon of the 1st instant when the five companies in this town were assembling, the printer called on a member of the Committee with the handbills. He said an officer had threatened to take them from out of his house with a body of men by force. In a few minutes, after another officer came in, who informed the same member that the companies were greatly dissatisfied with the Committee's proceedings and would not muster if any people whatever were excused from bearing arms and associating. He was sincerely sorry for what had happened and desired to know what could be done to remove the public discontent. The member proposed to him that those persons who excepted against the handbill should meet together peaceably, and appoint ten or a dozen of their body to confer with the Committee. If on such conference the Committee were convinced of their error, or that the publication of the handbill would injure the common cause, they would deem it honorable to recede, and perhaps on a free communication of sentiments all matters might be set aright. The officer took his

leave, having behaved throughout the whole interview with the greatest politeness and good manners.

Five minutes had not elapsed when one of the companies marched toward the courthouse. When they had arrived thither the commanding officer ordered them to halt, but the soldiers cried out, "March on! March on!" The officer then left them and with their firelocks in their hands they called at the house of another of the Committee, grossly insulted him, and demanded that all the handbills should be delivered up to them. The member answered, he had them not in his possession. He received for reply that the company would have them at all events. The first mentioned member then came up and avowed his having the papers. The soldiers, who by this time were joined by many more, insisted repeatedly that they would have the handbills. They were answered that they should not be given up to a body of armed men, who demanded them in that manner, that if one of their officers required a copy, it would be delivered to him with pleasure. One of the officers came into the house and having received a handbill upon his request, went out and delivered it to his men who immediately affixed it to the whipping post and then several of the soldiers fired guns at it and consumed it. By this time the town was in a great ferment and this commotion was increased by some persons who either wickedly or ignorantly took pains to mislead the people. No handbills had been distributed by our Committee, and very few persons had seen any of them.

The tumult after a time subsided somewhat, and the companies proceeded to their exercises, 'tho they mustered but thinly. Some other violences happened on their return, after being dismissed by their officers, but these things we hope to be spared the mortifying task of repeating. It gives us exceeding pain to be under the necessity of being thus far particular. Many threats were thrown out against the Committee that evening, and some acts of outrage were apprehended. A second smaller party met before the same house where the soldiery had assembled about ten o'clock at night and insulted the owner, and the door of his house was found tarred and feathered next morning. Yesterday we fondly hoped the popular clamor would have abated and reason resumed her seat in the minds of many. We most ardently wished for this event, but we found on the most minute inquiry that it was in vain to bear up longer against the torrent. As we had unfortunately

lost the public confidence and could no longer be useful as a Committee, we judged it most eligible and prudent to resign the trust delegated to us and to request a new election. We accordingly, after serious consideration, met and signed a paper which was affixed to the courthouse door, the copy of which now follows:

"The members of the Committee, having taken into consideration their situation with respect to many of the inhabitants of the Borough of Lancaster, and that their well-meant endeavours to serve the public interests have not proved satisfactory to divers people resident in the said Borough, and that should they continue to act longer as a Committee their proceedings may be productive of disunion and destroy that peace and good order which they ardently wish to cultivate and maintain, do unanimously resign the trust formerly reposed in them by the worthy inhabitants of the Borough and decline serving as a Committee for the future. And it is recommended to the inhabitants of the Borough that they proceed to the election of a new Committee in their stead and room. (Signed,) Edw. Shippen, Adam Simon Kuhn, J. Yeates, Will Atlee, William Bawsmann, Sabastian Graeff, Chas. Hall, Christian Voght, Cas. Shaffner, Adam Riegart, Eberhart Michael."

In consequence of the above advertisement we have the pleasure of informing you that a new Committee for the Borough has been elected this afternoon. We flatter ourselves the minds of those inhabitants who have been so strongly irritated will now be made easy. Our highest views, gentlemen, in now addressing you, are, by your salutary counsels, to prevent any future disturbances of the peace of this opulent town, to strengthen and support the hands of the new Committee, and to avoid any misconstruction of our conduct. We profess ourselves warmly attached to the true interests of our Country, but we deprecate the fatal consequences of public anarchy and confusion. We wish never to see the day when the patriotic spirit of our countrymen shall be the source of our greatest misfortune, when the vigour of government shall be relaxed, and the arms put into the hands of the people, for the noblest reasons, shall be perverted to instruments of ruin. Your aid and weight in the Continental Congress we are confident, will not be wanting, in securing to each individual his liberty of conscience, and in promoting peace, harmony, and good order so essentially necessary to the well-being of the community.

V

Observations of One Committee Member

Letter from Edward Shippen to James Burd.

Lancaster, June 19, 1775

Dear Sir:

Last night I was favored with your obliging epistle of Saturday, sent to my house by Doctor Kuhn, Sr., but I am so busy that I have not time to wait upon Doctor Bodo Otto, which I am the more concerned about as you speak so well of him.

About ten or 15 days ago Messieurs Yeates, Atlee and myself with eight more of our standing Committee agreed upon publishing a handbill occasioned by a complaint of some leading men among the Mennonists against a few men in some of our company, and vice versa. We recommended harmony and good will to each other and intimated that if any abuses more happened amongst them, that we should certainly call all offenders to acct, and while ye bills were printing, some of which being finished, a few disaffected people who did not wish well to the cause, rose up against the Committee and called upon some of the members peremptorily demanding ye bills to be delivered up to them, which was refused till the day following after a meeting of our members; and then our Committee, finding they could be of no further service, quietly and calmly resigned their trust; on which the people proceeded to the choice of another Committee for the Borough. I should have told you that those disturbers of the peace behaved very ungentlemanly to one of ye old members and threatened to convict some of ye rest of us; nay, we were informed that we were all to be punished. However, this new Committee appointed a meeting of the County members who came to town last Friday, and they all convened at the Courthouse and transacted some business which I hope will please everybody. We show not the least resentment upon this unfortunate difference.

VI

Public Resentment against the Non-Associators

Letter from Edward Burd to Jasper Yeates, of Lancaster

Reading, 7 June 1775

Dear Sir:

One Criner, a shoemaker who lives near Mr. George Ross, jr., has been spreading a report here that the Lancaster Committee were bribed

with £ 1500 to excuse the Quakers and Menonists from arming.

Upon his being asked what evidence he had of it, he said their excusing whole societies was sufficient evidence. He mentioned Mr. Atlee, you and Mr. Bawman as the persons suspected by the people. It enraged me a good deal and I was determined to inform you of it. . . .

VII Meeting Called to Restore Harmony

At a meeting of the Committee of Inspection, Observation and Correspondence, of the County of Lancaster.

William Henry, Esq., Chairman;
Committee Chamber, Lancaster,

June 5, 1775

The Committee, taking into their serious consideration the present uneasiness and disquiet subsisting in the minds of many of the respectable inhabitants of this County, do unanimously agree that notice be sent to the several committees of the different townships in this county, desiring and requesting their attendance at the Courthouse on Friday, the sixteenth day of this instant, June, at three o'clock in the afternoon, to consider on ways and means to restore that harmony, peace, unanimity and good order which the people of this County have hitherto enjoyed, and which is absolutely necessary in the present alarming crisis of public affairs; and at that same time, to consider on such business as may at that time be laid before them.

By order of the Committee, John Reily, Clerk.

VIII Proposed Solution

Committee of Observation for the County of Lancaster, at a meeting of the said Committee, held at the Courthouse in the Borough of Lancaster, on the 16th and 17th days of June, 1775, James Burd, Esq., in the Chair.

On motion of several members of this Committee, which being fully considered and supported,

Resolved, that it be recommended, and it is hereby recommended to all the inhabitants of the County of Lancaster whose circumstances will admit of it, and whose religious tenets do not forbid them to enter into associations and take up arms at this alarming crisis, in defence of their civil and religious rights, immediately to provide themselves with good and sufficient firelocks, to be approved of by such members of this

Committee as reside in the different townships, where such firelocks are furnished and that the circumstances of the people be also judged of and determined by the Committees of their respective townships. Likewise,

Resolved, to recommend it to such persons, whose religious principles debar them from associating, taking up, or furnishing arms, and who shall be deemed by the township committees of sufficient ability, to pay into the hands of the Committee treasurer, the sum of three pounds, ten shillings, to be applied to such uses, as by this committee shall be deemed most advantageous to the public interest.

And whereas, a large number of the good people of this County, animated with the glorious cause of America, have not only furnished themselves with arms and other necessities, but have been at a considerable additional expense in learning the military art;

Resolved, that it be further recommended to those persons, who, from scruple of conscience, are averse to associating and taking up arms, to pay to the Committee's treasurer any sum or sums of money, not being less than such persons are assessed and charged in the provincial tax for the current year, to be also applied to such public uses as the committee shall think proper;

Resolved, that the members of this Committee do, as soon as possible, transmit to the Committee of Correspondence for this County, the names of all such persons in their respective townships—and likewise the names of all those who, unmoved by the calamities which threaten their country, and by everything that is dear and valuable to freemen, shall ungenerously refuse to comply with these Resolutions;

Resolved, that it is earnestly recommended, and that Committee do hereby recommend it to the officers of the different companies in the County of Lancaster, that they do not, directly or indirectly, encourage or admit into their companies any man or men who originally associated in any other company, unless by the permission of the officers of the company in which he or she first associated. . . .

IX Resolution of Pennsylvania House of Representatives

June 30, 1775

The House, taking into consideration that many of the good people of this Province are conscientiously scrupulous of bearing arms, do here-

by earnestly recommend to the Associators for the defence of their Country, and others, that they have a tender and brotherly regard towards this class of their fellow-subjects and countrymen; and to these conscientious people it is also recommended that they cheerfully assist in proportion to their abilities, such Associators as cannot spend their time and substance in the public service without great injury to themselves and families. . . .

(From: *Votes and Proceedings of the House of Representatives of the Province of Pennsylvania.* Vol. 6. Philadelphia: Henry Miller, 1776, p. 594.)

X Delegates Respond to Committee Report

Letter from the Pennsylvania delegates to the Continental Congress, to the Lancaster County Committee of Observation.

July 5, 1775

Gent.:

While we received the highest satisfaction from the patriotic spirit prevailing in your County and your associating and arming for the defense of the liberties of America, we are sorry to hear that the friendship and harmony that formerly subsisted among the good people of your County has been much disturbed.

Without a very minute inquiry into the whole, it would ill become us to censure or approve the conduct of any person, and therefore we shall not take upon us to do either. We have only to say, we doubt not you will exert your utmost abilities according to the trust reposed in you, to restore and preserve confidence, harmony and affection between all your people. The Assembly, taking into consideration the situation of many conscientious people of this province with respect to arms, have on the 30th day of June last, by their recommendation of that date given to them as well as others advice which we hope all persons will most cheerfully follow.

The Congress and your Assembly, greatly to their honor, have taken means for the protection of America and this Colony, and we would advise you, Gentlemen, to carry into execution the plans recommended by them, that this colony may unitedly act upon one and the same principle.

Those who contribute will put their money into the hands of a person they shall choose, to be paid over to such treasurer as the Committee shall appoint for the uses recommended by the Assembly.

XI Resolution of the Continental Congress

*In the Journal of Congress the
following resolution appears for
July 18, 1775:*

As there are some people, who, from religious principles, cannot bear arms in any case, this Congress intends no violence to their consciences, but earnestly recommends it to them to contribute liberally in this time of universal calamity to the relief of their distressed brethren in the several colonies and to do all other services to their oppressed country, which they can consistently with their religious principles.

XII Associators Petition for Increased Penalties

September 27, 1775

A memorial from the officers of the military association for the city and liberties of Philadelphia was presented to the House and read, setting forth:

That the Memorialists with great concern perceive that fatal mischiefs will arise to the Association from the lenity shewn towards persons professing to be conscientiously scrupulous against bearing arms;

That people sincerely and religiously scrupulous are but few in comparison to those who upon this occasion, as well as others, make conscience a convenience;

That a very considerable share of the property of this province is in the hands of people professing to be of tender conscience in military matters;

That the Associators think it extremely hard that they should risk their lives and injure their fortunes in the defense of those who will not be of the least assistance in this great struggle;

That the Memorialists therefore humbly conceive that some decisive plan should be fallen upon to oblige every inhabitant of the province either with his person or property to contribute towards the general cause, and that it should not be left as at present to the inclinations of those professing tender consciences but that the proportion they shall contribute may be certainly fixed and determined;

That in order to give strength and permanency to the Association, the Memorialists thought it absolutely necessary that some general regulations should be formed to be offered to the Associators for their government;

That under this idea the Memorialists concurred with the members of the committees for the city, liberties, and county and the officers of the county battallions, in requesting the Committee of Safety, who appeared to be vested with extensive powers in the recess of the Assembly, to form rules and regulations adequate to the occasion;

That those rules being formed and recommended by the Committee of Safety, and offered by the Memorialists to the Associators, [who] refused to sign or agree to them for the reasons contained in the papers herewith presented to the Honorable House in pursuance of their request;

That the House will perceive the reason which pervades almost the whole of their objections is the partiality and inequality of the Association, which being once obviated, the Memorialists respectfully offer it as their opinion, that the Associators will cheerfully put up with many inconveniences and that all jealousies and suspicions about forms will cease;

That the Memorialists therefore pray the Honourable House will take the premises into their consideration and fall upon some effectual plan to remedy the inconveniences attendant on their present situation and to preserve together and properly divest the Associators, who express every wish to defend their Country in this season of difficulty and danger.

Ordered to lie on the Table.

(From: *Votes and Proceedings . . .*,
pp. 599-600.)

XIII A Ben Franklin Petition

September 29, 1775

A memorial from the Committee of Safety [of Philadelphia] . . . respectfully sheweth . . . the Committee, having thus laid before the House the steps they have already taken, and their opinion of some measures which appear proper to be adopted, beg leave before they conclude this report, to submit to the House a matter interesting to the public welfare:

The Military Association entered into by numbers of the good people of this Province has received the approbation of the House, and undoubtedly deserves every encouragement as a body of freemen, animated by a love of liberty, and trained to the use of arms, afford the most certain and effectual defense against the approaches of slavery and oppression. It is wished therefore that this spirit could have been more universally diffused, but the

Associators complained, and with great appearance of reason, that whilst they are subjected to expenses to accoutre themselves as soldiers, and their affairs suffer considerable by the time necessarily employed in acquiring a knowledge of the military art, very many of their countrymen who have not associated are entirely free from these inconveniences; they conceive that where the liberty of all is at stake, every man should assist in its support, and that where the cause is common, and the benefits derived from an opposition are universal, it is not consonant to justice or equity that the burdens should be partial. The Committee therefore would submit it to the wisdom of the House, whether, at this time of general distress and danger, some plan should not be devised to oblige the assistance of every member of the community; but as there are some persons, who, from their religious principles are scrupulous of the lawfulness of bearing arms, this Committee, from a tender regard to the consciences of such, would venture to propose that their contributions to the common cause should be pecuniary, and for that purpose a rate or assessment be laid on their estates equivalent to the expence and loss of time incurred by the Associators. A measure of this kind appears to be founded on the principles of impartial justice, calculated to appease the complaints which have been made likely to give general satisfaction and be of course beneficial to the great cause we are engaged in. . . .

Signed by order of the Committee,
B. Franklin, President.

(From *Votes and Proceedings . . .*,
600.)

XIV Mennonite Petition to the Assembly

A Short and Sincere Declaration, To Our Honorable Assembly, and All Others in High or Low Station of Administration, and to All Friends and Inhabitants of this Country to whose Sight this May Come, Be They English or Germans

In the first place we acknowledge us indebted to the most high God who created heaven and earth, the only good being, to thank him for all his great goodness and manifold mercies and love through our Saviour Jesus Christ who is come to save the souls of men, having all power in heaven and on earth.

Further we find ourselves indebted to be thankful to our late worthy Assembly for their giving so good an

advice in these troublesome times to all ranks of people in Pennsylvania, particularly in allowing those, who by the doctrine of our Saviour Jesus Christ are persuaded in their consciences to love their enemies and not to resist Evil, to enjoy the liberty of their conscience for which, as also for all the good things we enjoyed under their care, we heartily thank that worthy body of Assembly and all high and low in office who have advised to such a peaceful measure, hoping and confiding that they and all others entrusted with power in this hitherto blessed province may be moved by the same spirit of grace which animated the first founder of this province, our late worthy Proprietor, William Penn, to grant liberty of conscience to all its inhabitants;

That they may in the great and memorable Day of Judgment be put on the right hand of the just Judge, who judgeth without respect of person, and hear of Him these blessed words, "Come, ye blessed of my Father, inherit the kingdom prepared for you," &c.; "What ye have done unto one of the least of these my brethren, ye have done unto me." among which number (i.e., the least of Christ's brethren), we by His grace hope to be ranked; and every lenity and favor shown to such tender-conscienced, although weak followers of this our blessed Saviour, will not be forgotten by Him in that great day.

The advice to those who do not find freedom of conscience to take up arms, that they ought to be helpful to those who are in need and [in] distressed circumstances, we receive with cheerfulness towards all men of what station they may be—it being our principle to feed the hungry and give the thirsty drink. We have dedicated ourselves to serve all men in every thing that can be helpful to the preservation of men's lives, but we find no freedom in giving, or doing, or assisting in any thing by which men's lives are destroyed or hurt. We beg the patience of all those who believe we err in this point.

We are always ready, according to Christ's command to Peter, to pay the tribute, that we may offend no man; and so we are willing to pay taxes, "and to render unto Caesar those things that are Caesar's, and to God those things that are God's," although we think ourselves very weak to give God his due honor, He, being a Spirit and Life, and we, only dust and ashes.

We are also willing to be subject to the higher powers, and to give in the manner Paul directs us: "For he beareth the Sword not in vain, for he is the minister of God, a reven-

ger to execute wrath upon him that doeth evil."

This testimony we lay down before our worthy Assembly and all other persons in government, letting them know that we are thankful, as above mentioned, and that we are not at liberty in conscience to take up arms to conquer our enemies, but rather to pray to God, who has power in heaven and on earth, for us and them.

We also crave the patience of all the inhabitants of this country. What they think to see clearer in the doctrine of the blessed Jesus Christ we will leave to them and God, finding ourselves very poor. For faith is to proceed out of the Word of God, which is Life and Spirit, and a Power of God, and our conscience is to be instructed by the same; therefore we beg for patience.

Our small gift which we have given, we gave to those who have power over us that we may not offend them, as Christ taught us by the tribute penny.

We heartily pray that God would govern all hearts of our rulers, be they high or low, to meditate those good things which will pertain to our and their happiness.

* * * * *

The above declaration, written by Benjamin Hershey, minister of the Mennonite Church, and signed by a number of elders and teachers of the Society of Mennonists and some of the German Baptists, presented to the Honorable House of Assembly on the 7th day of November 1775, was most graciously received.

XV

Penalties Proposed for Non-Associators

November 8, 1775

"Resolved, 5. that it is the opinion of this Committee, that all male white persons between the ages aforesaid capable of bearing arms, who shall not associate for the defense of this province, ought to contribute an equivalent to the time spent by the Associators in acquiring the military discipline—ministers of the gospel of all denominations and servants purchased bona-fide and for valuable consideration only exempted. . . .

Upon motion, ordered that Mr. Dickinson, Mr. Packer, Mr. Morris, Mr. Roberts, Mr. Slough, Mr. Swope, Mr. Montgomery, Mr. Taylor and Mr. Dougherty be a committee to prepare a set of rules and regulations for the better government of the Military Association in this province, and the said Committee do also essay a Draught of Resolutions directing

the manner of levying taxes on non-Associators, determining their mode of appeal, and how the said taxes shall be collected and applied. . . .

(From: *Votes and Proceedings . . .*, 646.)

XVI

Governmental Use of Mennonite "Contributions"

November 24, 1775

Resolved, that the said Committee (to examine battalion accounts and draw orders for battalions) be directed to make particular enquiry concerning the contributions made by the people called Mennonists, Omish Mennonists and Sunday-Baptists in Lancaster County, in pursuance of the recommendation of the late House of Assembly on the thirtieth of June last, and report to this House at their next meeting how much of the said contributions has been paid for the use of any and what battalions or company of Associators in that county; and the said Committee are also directed not to draw any order in favour of such battalion or company until they receive further directions from this House. . . .

From: *Votes and Proceedings . . .*, 652.

News and Notes

Robert F. Ulle, who has been gathering Colonial Mennonite documents during the past several years, is a member of the Germantown Mennonite Church, and is on the Germantown Mennonite Center staff. New sets of documents prepared by Ulle will hopefully appear in coming issues of the *MHB*.

Mennonite Centennial events in Manitoba for the remainder of 1974 will be as follows: July 13-22—The Bridge, a Mennonite folk opera, written by Esther Wiebe and Diana Brandt, will be presented at Steinbach (13), Altona (15-16), Boissevain (21) and Winnipeg (22); July 28—Mennonite Centennial Day with an all-day program at the Winnipeg arena. The first service will begin at 10:30 a.m.; July 29 to Aug. 3—Centennial week in Steinbach, including Pioneer Days at the Mennonite Village Museum; July 31—Rat River Memorial, a special service to be held at the junction of Rat and Red Rivers where the first Mennonite immigrants landed in 1874; Oct. 23—a Mennonite Piano Concerto to be presented at the Centennial Concert Hall in Winnipeg; Dec. 29—An organ recital and concert with Harold Redekop and George

Wiebe of CMBC, will be held at the Knox United Church in Winnipeg.

The Mennonites of the Central Plains region of the United States, will climax their celebrations with the Mennonite Centennial Festival scheduled for the weekend of October 11-13 at Century II in Wichita. A drama written by Urie Bender will be presented nightly October 11-27 with the exception of the 14th and 21st.

The Seventh Annual Michiana Mennonite Relief Auction Sale will be held at the Elkhart County Fair Grounds in Goshen, Indiana on Saturday, September 28, 1974 from 6:00 a. m. to 5:00 p. m.

Man the Image of God and Modern Psychology, by Heini Arnold (Plough Publishing House, Rifton, New York, 1973), is a booklet written for the youth in the Society of Brothers, "in answer to questions raised by young people preparing for baptism." The booklet juxtaposes effectively the discussion of modern ideas from the scientific standpoint, and a Christian faith founded directly upon the Gospels of the New Testament. This fourteen-page booklet reflects a stance consciously aligned to the Anabaptist tradition. The booklet is up-to-date.

Jacobszoon, J. P. *Joannes Deknatel, een amsterdamse Mennist in het Gezelschap van Zinzendorf*. Haarlem [1970] 80 l. (Th.D. thesis).

Goeters, J. F. Gerhard. "Die Vorgeschichte des Täufern in Zürich." In Luise Abramowski and J. F. Gerhard Goeters: *Studien zur Geschichte und Theologie der Reformation* [Neukirchen] 1969. p. [239]-81.

Book Reviews

George Rapp's Harmony Society 1785-1847 (Revised Edition). By Karl J. R. Arndt. Rutherford/Madison Teaneck: Fairleigh Dickinson University Press. 1972. 713 pp. \$18.00.

When George Rapp died in 1847 at almost ninety years of age, the press of Pittsburgh lauded him as the "greatest communist of his age." In the forty-two years of his leadership of the Harmonists, Rapp had led in the building of three communities that had attracted the admiration of the entire Western world. The integrity, benevolence, and progressiveness of his communalism stands in stark contrast to the doubletalk, malevolence, and terrorism of the Russian Communism that was subsequently built upon the *Communist Manifesto* written by Karl Marx and Friedrich Engels the year of Rapp's death.

Rapp's Harmony can undoubtedly be called the most successful and sophisticated of all the communal experiments in America's history. It provided social, spiritual, economic, and physical security for its hundreds of members from birth or the time of their acceptance into the society until death. It accomplished what the New Deal and the Great Society only promised. Though its essential motivation and objective were religious, Harmony's per capita wealth was ten times greater than the U. S. average according to a contemporary analyst, George Flower. They were progressive out of all proportion to their numbers whether in music, or agriculture, or silk-production, or wine-making, or intellectual pursuits. The Society's expenditure on books, for example, while it was flourishing on the Wabash in Indiana, was greater than the appropriation of the State of Indiana for its State Library. Though they had little interest in politics, the Society sent their best man to the Constitutional Convention and made a loan to the State of Indiana during the early days of its development and organization.

They held to eccentric religious views both of a communal and millenarian character mixed with the belief that man was originally created a bisexual being, a hermaphrodite, without his present bestial form and bestial organs, so that the serpent's first influence upon man was to inflame his imagination in favor of an external helpmate when he discovered the animals before him to be male and female. They advocated celibacy therefore because the propagation of fallen men constituted an interference with the coming of God's kingdom which they believed would come into being when Christ personally and visibly returns to earth. This advent was fully expected to take place before the last member of their society would pass away.

A constant stream of visitors, great and small, flowed through their villages and dozens of them published reports, impressions, and observations. None of them ever came close to understanding the profoundly religious base upon which the Society was built for they were generally denied entrance into the religious services where Rapp would expound the Scriptures. From first to last, the leaders of the Society insisted that "our congregation is a purely religious society, . . . founded according to the example of the first Christian congregation in Jerusalem on the basis of complete common ownership of property, according to Acts II and IV."

There are some weird chapters in this narrative concerning the practice of alchemy and the search for the philosopher's stone, or the coming of the Messianic Count Leon and his retinue. The Harmonists were pacifistic but not for any of the usual reasons. Then, too, it has been noted that while Rapp made whiskey and disapproved of military training and sexual intercourse, his contemporary communalist, Robert Owen, disapproved of liquor and religion but approved of military training and sexual intercourse. The Harmonists to a remarkable extent gave women fully equal rights whether in voting or educational privileges as a matter of course.

Author Dr. Arndt is to be highly commended for this first-rate narrative history. A second volume entitled *George Rapp's Successors and Material Heirs 1847-1916* will be forthcoming plus a multi-volumed documentary history. This book is adequately though not extensively documented (10 pages or a total of 118 footnotes for its 37 chapters). There are 27 pages of annotated bibliography plus six appendices and many pictures. Of all the previous accounts of the Harmonists, only one prior to this very thorough work attempted to write a complete and objective history based on the testimony and evidence found in the fascinating and extensive archives of the Society. This present work utilizes additionally the sources to be found in Germany, the court records in Indiana, Ohio, and Pennsylvania, and other contemporary evidence. This is the first work that lets the members tell the history of their great Society through their own documents. There is a 40-page index.

This book is generally attractively printed though there are many typographical errors (pages 88, 120, 146, 214, 365, 401, 525, 533, 549, 550, 553). Twice reference is made to the fact that the name but not the quality of the Society's liquor lives on in the state liquor stores of Pennsylvania but the name is never given.

In a letter to a friend in Indiana, Frederick Rapp, the adopted son of George Rapp, makes a statement both prophetic and wise: "Soon as the Military Spirit predominates, the downfall of a republic may be considered near at hand."

To close on a less somber note, a comment of a great-grandson of Count Zinzendorf, Lewis David von Schweinitz, whom Father Rapp greatly admired, struck this reviewer nostalgically: "At sunset nothing is more beautiful than the immediate environs of Pittsburgh."

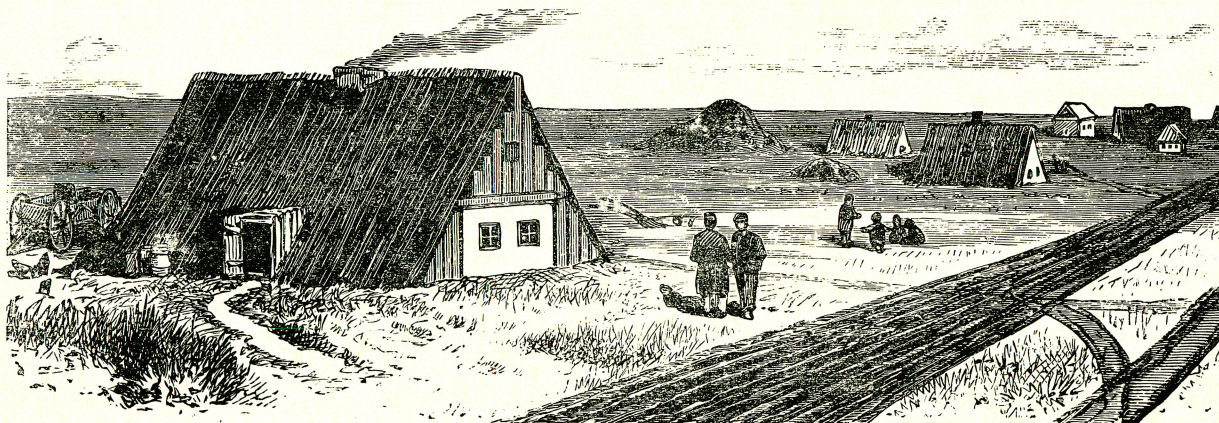
—Gerald C. Studer

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RUSSIAN SETTLEMENT IN THE WEST.

THE COMING OF THE RUSSIAN MENNONITES, 1874

This year marks the hundredth anniversary of the coming of many of our Mennonite brethren from Russia to the United States and Canada. The story is not only one of emigration for conscience sake but also one of the extension of aid to the newly-arrived brethren. Through the pages of the HERALD OF TRUTH the Mennonite communities in North America became aware of the plight of their Russian brothers. Already in April 1870, in an article about the end of military exemption in Prussia, John Funk had stated: "We cannot forbear to express our sympathy for our brethren on the other side of the ocean under the trying circumstances in which they are placed, and should they finally determine to come to this country, our people should not be slow to extend the welcoming hand, and if need be also material aid. Let us receive them kindly and seek to do them good." (HERALD OF TRUTH, VII, 56)

In December 1873, Funk led in forming the Mennonite Board of Guardians to aid in the transportation and settlement of Mennonites from Russia. The Board co-operated with its Ontario counterpart, and with the Mennonite Executive Aid Committee of Eastern Pennsylvania, in securing help for the Russian brethren. The HERALD OF TRUTH solicited aid from all groups of Mennonites, and the brotherhood responded to the need, both men and women, both Mennonites and others, such as respondents from the Church of the Brethren. Aid came from all quarters in the form of gifts of money, interest-free loans, and the provision of shelter and work for individuals and families.

Some of the following documents illustrate briefly the concern of the American Mennonite brethren as expressed in the material aid given. Two letters also indicate an awareness of the hardships endured by the Russian arrivals in becoming established on the western frontier. Eighteen thousand immigrants arrived during the years 1873 to 1884, settling for the most part in the central states and provinces of the U.S.A. and Canada. —S.L.K.

A Letter from Russia

Neuhutterthal
Nov. 29, 1873
(Russian Calendar)

[Paul Tschetter to John F. Funk:]

... You will wonder perhaps why I had not written much earlier. I will mention the reason why I did not answer immediately. I was to report something definite, but even now cannot report with certainty about our migration, as to how many are involved. I returned on August 6,¹ according to our calendar, protected by the hand of our Lord, and found my family well. Our joy was so great that I cannot describe it to you; they had thought that we were no longer among the living...

Our emigration is still in a sorry state since we have not received word from Hiller² as to the petition we submitted to the President.³ Everyone is waiting for this message since there is much evil spoken about America, especially among those who do not wish to emigrate. So I beg you to encourage Hiller that he send word. I have also written him that he should do so, but if you will urge him he will make greater efforts since there is nothing we can do without word from him.

The members of the Hutterian community⁴ among us have already

¹ Tschetter had been a member of the twelve-man Russian Mennonite delegation that had made a tour of Canada and the USA during the summer of 1873. He was one of two Hutterite representatives, the other being his uncle, Lohrenz Tschetter. The Russian calendar had its dates running about twelve days behind that of the Western calendar, so August 6 would have been August 18 in the USA.

² H. M. Hiller, New York City, was an immigration agent of the American government who had accompanied the twelve Mennonite delegates on their tour of 1873.

³ The petition asking for military exemption had been presented to President Grant by a group headed by Tschetter. Cf. J. Hofer, ed., "The Diary of Paul Tschetter," *MQR* V (1931), 122-27, 198-220.

⁴ The Hutterian Brethren had come to Russia (Ukraine) from Transylvania and Wallachia (later Rumania) around 1770. A portion of them decided to abandon common property, and moved to the Molotschna area under the leadership of Johann Cornies. A revival brought the renewal of common ownership around 1860. Neuhutterthal was among the last communities to be established in southern Russia (1866-75). The area had seven colonies in all. Cf. Robert Friedmann, "Hutterian Brethren," *ME*, II, 854 ff.

sold their land, but do not know how they may leave. If we receive the letter from America they will most likely travel with us to America if they can be together, can serve God there, and can hold their land in common. The Russian law remains as it was, and there is still no change, because it has only now been presented to the Emperor. And three delegates⁵ have again gone to meet him to find out something definite. I believe the emigration will not be large because faith is weak. However, I trust that I may be able to come along with several families, if it is God's will and my health holds up. Those who reside on crown lands are the worst off of all since they cannot sell until three years have elapsed, and without selling they have no means for travel, and without such means it is impossible to come to America. But I trust that the Lord will lead everything according to His purposes and for the best, as he has decreed. With this I will close my brief letter... Give greetings to Isaac and Goldemann and Sommerfeld.

I remain, your brother,

Paul Tschetter⁶

⁵ The work of the delegations that went to St. Petersburg during these years is described in J. J. Hildebrand, *Aus der Vorgeschichte der Einwanderung der Mennoniten aus Russland nach Manitoba* (Winnipeg, Manitoba, 1949).

⁶ Paul Tschetter (1842-1919) brought his family to the USA in 1874 and settled with them near Yankton, South Dakota. There he became the first minister of the Neuhutterthal Church. This group later joined the Krimmer Mennonite Brethren under the leadership of John, a brother of Paul Tschetter. Cf. John D. Unruh, *A Century of Mennonites in Dakota* (1972), 60 ff.

(—Translated and edited by
Lawrence Klippenstein,
Winnipeg, Manitoba.)

Aid for the Immigrants

I.

Addison, Somerset Co., Pa.,
Jan. 19th, 1874

Brother John F. Funk,

I take the pleasure to inform you that we took an interest in the welfare of our Russian brethren to lend them a helping hand. We have raised

eighty dollars by subscription which I will collect and have in readiness whenever it is demanded, if God will let me live. This subscription was raised in the church in Ellick, Somerset Co., Pa., and is given as a free gift. We hope it may be a benefit to these whom it is intended for. My prayer is that God may bless them and that they may hold out faithful in their undertaking, and may they receive abundant of means to bring them across into a land of liberty. Address all orders to me.

Affectionately Yours, David Keim

(—J. F. Funk Collection)

II.

Orrville, Ohio, Feb. 16th, 1874

John F. Funk,

The Grace of God be with you all, Amen. For the aid of the Russian brethren. You can add \$50 more to what Brother Jacob King reported as a gift, making in all \$150.00. And the brethren in our church have now subscribed \$1500.00 which we offer to give on loan for 7 years without interest. This doesn't include the \$150 as a gift.

Respectfully yours, John R. Yoder,
(Amish)

(—J. F. Funk Collection)

III.

Pennsville, Fayette Co., Pa.,
Feb. 22, 1874

J. F. Funk,

Dear Brother:

As I have not been called on to contribute my mite for the aid of the Russian brethren, I feel it my duty and a privilege to do something and I will herewith enclose ten dollars as a free gift for the relief of our oppressed brothers. And I hope that there will none be denied the privilege of coming to a free country on account of not having the means.

We feel glad that so many of our faith and order are coming to this country and hope it may not only strengthen the church but establish and build up the nonresistant and self-denial principles and doctrine of purity through the entire church.

We feel thankful to God for the messenger, the *Herald of Truth*,

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which visits us so quiet, and lovingly making known and explaining and providing ways and means how we can do each other good. May it ever continue its visits, going from strength to strength, doing good and cultivating that tender plant, love, in every bosom. Has not our Lord said, "by this all men know that you are my disciples if you love one another"? Pardon the remarks of one humble and most unworthy sister, and may the approving smiles of the Lord be with you, is my prayer.

Anna Loucks

(—J. F. Funk Collection)

IV.

St. Martins, Mo., March 2nd, 1874
Dear Bro. Funk,

Enclosed find \$17.10 which I send in the name of the Mennonite and Brethren (or Tunker) Churches, as a gift to the Russian Aid Fund. Please acknowledge the receipt of the same by letter or through the *Herald*, as you see proper. There is still more coming in slowly which I shall send as soon as possible.

Perhaps you might think that this is quite a small sum—which it also is—but we are all behind the times here in Mo. But nevertheless, we are trying to do all that we can—and shall with the help of God try to continue on—for we feel a deep sympathy and interest within our hearts towards our brethren in their distress.

Yours truly, J. B. Huber

(—J. F. Funk Collection)

V.

Gunn City, Cass Co., Mo.
March 18th, 1874

Bro. Funk, Indiana.

Dear Sir,

Having noticed in the *Herald* of Truth so much about the brethren in the old country, and as they have asked in the name of the whole church for relief, hoping to receive aid from the brethren in the U. S., and I was not present when the collection was made in Kennagy's Church, I therefore feel duty bound to do something for them, as I believe it (the call) comes from sincere hearts and I do positively believe that if we do nothing to relieve them from their grief that God will hold us accountable for it.

I was once drafted myself and know something about it, as my conscience would not allow me to take up arms for the intention of killing, as it is strictly forbidden in the New Testament. Therefore I will do something towards relieving them and I feel sure that we can

relieve them without even feeling the difference of our wealth. Therefore please find enclosed \$5.00 for the purpose above stated. Hoping that God has fixed some plan to deliver the brethren of the old country safely into the U. S., where the laws of the land are so that Christian people can live consistent to their faith. Hoping you will excuse all mistakes and inferior writing, for all is well meant.

I remain yours, with respect,

J. H. Zook

(—J. F. Funk Collection)

VI.

Amish, Johnson Co., Iowa,
March 27, 1874

Mr. John F. Funk, Elkhart, Ind.

Sir: I today send you a draught of \$100 for the Russian Relief Fund as a loan, as I have previously informed you.

Dear Brother Funk: In regard to this matter, I would say it would be more acceptable to have this amount of money paid off in labor than to have it refunded in cash. I think thereby I could accommodate the destitute to greater satisfaction. And I would pledge myself to do even more on being guaranteed that I could get someone to earn it off, as I need hired help the year round, both male and female. I could also accommodate a single family, that is, give them house room and give them labor.

We are trying to make arrangements to accommodate as many families as we can in our neighborhood and will inform you of the result as soon as possible.

There is a good chance here for the laboring class, both male & female. Wages [are] fair.

Respectfully, Samuel Guengerich
and wife

(—J. F. Funk Collection)

VII.

Elida, [Ohio], March 30th, 1874

Dear Bro. Funk,

My boys and myself have subscribed some for the Russians and we can find employment for two farm hands and if necessary we can take care of one or two families.

Yours in love, Henry Shenk

(—J. F. Funk Collection)

VIII.

Berlin, [Ontario], April 9th, 1874
Dear Bro. Funk:

I have today mailed a draft to the agent of the Inman Steam Ship Co. for the sum of one thousand five hundred (\$1,500), American

currency, as, according to reports, it might soon be needed.

I got a letter yesterday from Pennsylvania requesting me to come to Lancaster City where they want the different committees to meet. (Perhaps you are aware of [this] better than I.) Perhaps I will go, don't know for sure, as they mention, the Hamburg Ship Co. would now take them to Dakota for \$36.00.

Yours truly, Jacob Y. Shantz

(—John F. Funk Collection)

IX.

This is to certify that [the] David Hershey Committee, of the Plank Road District in Lancaster County, State of Pennsylvania [formed] to collect funds for the Russian emigration, has paid the sum of four hundred and ninety-seven dollars to John Shenk of the same county, one of the Committee appointed by the Lancaster County, Pennsylvania Conference of the Mennonite Church for aid of the Russian emigration.

Rec'd the above amount on the 14th day of April, A.D. 1874, all given as a free gift.

John Shenk

(—David Hershey Collection)

Reaction to the Immigrants' Early Hardships

I.

Amish, Johnson Co., Iowa,
May 17, 1875

Rev. Amos Herr, Lime Valley,
Lancaster Co., Pa.

Respected Friend:

First of all we, the undersigned ministers and members of [the] Amish Mennonite Church of Johnson County, Iowa, wish you, and all whom it may concern, the grace of God and the communion of the Holy Spirit through Christ Jesus our Savior, Amen.

Dear Friend. The cause of our present writing to you is the matter concerning the emigration of the destitute Russian Mennonite brethren, namely, as we are all aware, a large number of destitute families were sent to Kansas the past winter where they had to endure extreme hardships for want of food and shelter.

And as several of our brethren were recently sent out to Newton and Florence, in Kansas, to investigate the matter of suffering, they saw the condition these people were in and deem it inappropriate to send any more of the destitute families

out in these new countries where there is scarcely any employment and provision is scarce also. Therefore we would most respectfully request your Committee (known as the "Executive Aid Committee in Pennsylvania") to give this matter due consideration and, if possible, prohibit the emigration of the destitute to these new countries at the present time. But try and have them distributed among the churches in the eastern and western states, but no farther west than the State of Iowa.

If thus distributed, they can be supported with far less expense and at the same time they can earn something to give them a new start.

In conclusion we would say that we endeavored to make our statement concerning this matter as brief and explicit as possible, and would most respectfully beg your pardon for making the suggestions and assertions.

But hoping they will be favorably received we sincerely subscribe our names.

Peter Brenneman, minister

Joseph J. Schwartzendruber, minister

Peter Schwartzendruber

Michael Bender

J. C. Schwartzendruber

Daniel P. Guengerich

Samuel Guengerich

(—S. D. Guengerich Collection)

II.

To Jacob Mensch and wife,
[Franconia Conference, Pa.].

Reedsburgh, Ohio, Nov. 10, 1875

... Dear brother, I have visited many Russian brethren and sisters in their new home land. Outwardly they are in a pretty bad condition, and spiritually somewhat different from us. I think they have good land, but they have no wood, and have not found any coal yet either in their land; straw and grass and dry manure is what they burn. It is the truth that one half of the people in the world do not know how the other half of them live, but they are pretty well satisfied in their state of poverty. The grain they sowed and planted grew well, and I hope the Lord will bless their efforts both physically and spiritually, for their beginning is difficult; they have much to buy and nothing to sell. Those in Minnesota and Nebraska are better provided with money for building, but in Dakota they build in part with sod. But their houses are warm. ...

From your well-wisher, Peter Traxel

(—Jacob Mensch Collection, Eastern Pennsylvania Mennonite

Archives, Christopher Dock High School, Lansdale, Pa., with permission.)

Twelve Years Later

Lancaster, Pa., Jan 26th, 1887

Dear Brother David Hershey:

Herewith enclosed I send you a check for Eighty-four dollars and twelve cents, being a dividend of 15 per cent, on the amount of money collected in your church district as a loan to the Russian Mennonite emigrants for which you hold a certificate. Please enter this amount on it. This is money paid back by the Russian Mennonites on their notes held by the M.E.A. Committee of Pennsylvania, for money advanced them for paying ocean and railroad fares, &c. This dividend of 15 per cent, and the dividend of 29 per cent, paid on August 5, 1881, makes 44 per cent, on the whole amount collected for a loan by all the districts which contributed as a loan to the M.A. Fund.

Please consult the members of your district, who contributed to this fund as a loan, whether they would not agree to make a present to those people of the balance they yet owe on their notes, which is 56 per cent, on the amount contributed as a loan.

Probably nearly all the contributors would have given half as much as a gift as they loaned to aid those emigrants in their sore distress. With us there were many at the beginning in favor of giving it as a present at once and be done with it; but I held out to give it to them in the way they asked for it, i.e., as a loan, and, if they could not pay in five or more years, we could then make them a present of it.

Now this business has been hanging over 12 years, and I have been writing to those people till my hand trembles; and now I am sick and tired of it.

Please, as above said, consult the members of your district, and find out what they are willing to do in this case, so that you can report at our next conference. Life and health permitting I intend to bring this matter to our next conference for consultation. I am getting old and fast wearing out, and this is one of the most troublesome things I ever had in my hands, and I would so like to settle it up if I could. Please see what you can do in this case and report.

[signed] John Shenk

Mennonite Courtship, 1864-65

A letter from Barbara Beachy, Samuel D. Guengerich's wife-to-be, in which she declares her love very reservedly, for he has not yet asked for her hand.

Grantsville, Allegheny, Md.
Sunday, the 3d, 1864

[Samuel D. Guengerich]

Dearest Friend,

I take pen in hand to answer your letter, which I should have done long ago, but it never happened; but I hope you will forgive me for this time. Further, I inform you that we are now well again as long as the Lord wills. Last Monday our Johnny was buried; it was very hard for us to leave such a dear child, but we would like to say [in the words of a hymn] that we must not complain, but say with joy that it is God alone who leads us out of distress. Even the doctor was not sure what his sickness was, but he died of convulsions. He was sick only about 24 hours.

Last Sunday our meeting was held at Sam Miller's, but nobody from our family was there. I believe there were many people there. Schwarzendruber had charge of the meeting, and a deacon was installed; it fell upon Elias Hershberger. Next Sunday the meeting will be at Ben Beachy's. Your people and the Schwarzendrubers left last Monday. Elias Miller drove them ...

Further, about the weather. We have had very dry weather. For about three weeks it hasn't rained enough to count. People have not begun making hay in our area. The grass looks poor but grain is pretty good as far as I know.

I do not know much more to write this time, and writing is hard just now.

I saw in your letter you are going to Iowa and would like to have me along. I took it to be a question to me, but I am not planning to take such a trip at this time, although it might happen after all if it is the Lord's will — and I do not want anything but the Lord's will. I was very happy to hear from you again and to hear that you are in good health, for health is the best gift one can have in this perverted world, but I wish we could all prepare ourselves to get to a better world than this. For this time I will close now and greet you very sincerely, my dearest friend. Please don't be offended; my intentions are sincere, and better than my writing. And please write to me soon again if it is worth your while. Re-

member me for the good. I commend you to God's care.

So much from your friend and well-wisher.

Barbry Beachy

[P.S. In English:] If this you see remember me that I your friend will ever be.

Elklick, Pa. Feb. 11, 1865

Dear friend Joel Beachy,

First a customary greeting to you in the name of the Lord; may the Lord lead and guide us according to his will to a blessed end, and that through Jesus Christ.

Dear friend! I have a question to ask you, and so I thought I would do it by letter, for then you will have time and opportunity to think over your answer.

The question is, whether you are willing to give me your daughter Barbara in marriage and let her come to my home soon if she consents.

So I will leave the matter to you to proceed in the customary way, and give me an answer when it is convenient to you.

Please do not take offense; my intentions are sincere. So much from me, your friend and well-wisher.

Samuel D. Guengerich

(—S. D. Guengerich Collection, translated and edited by Elizabeth Bender.)

News and Notes

Betty A. and Oscar R. Miller have recently published *The Cornelius Jansen Family History, 1822-1973* to commemorate the 100th anniversary of the arrival of the Cornelius Jansen family in America. Jansen was a leader of the Russian Mennonite emigration from Russia who was exiled by the Czar because of his promotion of the movement. The book of 73 pages contains biographical sketches, pictures, charts, and maps. The cost is \$3.00 plus \$.25 postage and handling, and the volume may be ordered from the authors at Box 229, Berlin, Ohio 44610.

The April 1967 issue of *Mennonite Life* has now been enlarged and reprinted by Bethel College, North Newton, Kan., as *The Witness of the Martyrs' Mirror for Our Day*, by Cornelius Krahn. This 48 page digest of the *Martyrs' Mirror* includes reproductions of the Jan Luyken engravings, which appeared in the 1685 edition. The price is \$1.75.

On September 27-28 the Mennonite Historical Society of Iowa held their Fall Festival. Since April 15, 1974, visitors have averaged 1,000 a month at the museum and archives which was dedicated June 10, 1973.

The Illinois Mennonite Historical Society held their semi-annual meeting at Morton, Ill. on October 26. Melvin Gingerich spoke on "Mennonite Family Names in Illinois."

Melvin Gingerich has been named the first recipient of the newly-established Sister M. Claude Lane Memorial Award. The award was originated by the Society of Southwest Archivists to honor individuals making significant contributions in the field of archives. Since Sister M. Claude Lane was a church archivist, the Southwest Archivists asked the Society of American Archivists to select one of its members for this award; it in turn requested that its Church Archives section select the person to receive the first award.

The Illinois Mennonite Historical Society has recently changed its name to the Mennonite Historical and Genealogical Society of Illinois. They have also begun publishing a quarterly newsletter entitled "Mennonite Heritage." Mrs. Myrna Park, program chairman of the society, is also presently serving as the president of the Illinois State Genealogical Society.

The Mennonite Historical Society of Iowa has recently republished Melvin Gingerich's article "The Mennonites in Iowa." This article first appeared as a special edition of *The Palimpsest* published by the State Historical Society of Iowa in May 1959. The republished edition is 48 pages in length with a 16 page picture inset and sells for \$2.50. Copies may be ordered from the Mennonite Historical Society of Iowa, Kalona, Iowa 52247.

A newly organized group called the Mennonite Historians of Eastern Pennsylvania has begun a new publication, the *MHEP Newsletter*. It lists recent acquisitions for the new museum and other news. The major undertaking since their initial organization on April 25, 1974 has been the leasing (on July 9) of the old Union National Bank building in Souderton, Pa., where they will locate a new Mennonite Museum and Heritage Center. Irene Bishop is Membership Chairman (2735 Hilltown Pike, Perkasio, Pa. 18944).

Recent Publications

Holdeman, Ella [Gleta]. *Holdeman Descendants, vol. II; a Compilation of the Genealogical and Bio-*

graphical Record of the Descendants of Christian Holdeman, 1788-1846. South Bend, Ind. [Printed by] Schilling's Printing Co., 1973. 1645 pp. (Continuation of: *Holdeman Descendants* . . . by Edwin L. Weaver, published in 1937)

[Yoder, Jonas J.] *History of the Locust Grove Conservative Mennonite Church.* [Belleville, Pa., 1973] 69 pp. (On cover: Locust Grove Conservative Mennonite Church, Seventy-fifth Anniversary, October 13, 14, 1973)

Klippenstein, Lawrence, ed. *In Quest of Brothers; A Yearbook Commemorating Twenty-five Years of Life Together in the Conference of Mennonites in Manitoba, 1946-1971.* Winnipeg, Conference of Mennonites in Manitoba, \$1.00. Contains articles on the history and heritage of CMM; minutes of the 1972 conference sessions; committee reports; church statistics; church personnel.

Zeitschrift für Religionspädagogik. Dortmund. XXVII, Heft 7/8 (J1/Ag 1972. Partial contents. — Gerd Bockwoldt. *Eine neue Legende von Luther und Müntzer.* p. 195-200.— Klauss Gossmann. *Thomas Müntzer und Martin Luther — oder die erzwungene Zukunft.* p. 201-25.

Book Reviews

In the Fullness of Time. By Dr. Walter Quiring and Helen Bartel. Third Edition. Kitchener, Ontario, Canada: Aaron Klassen, Provident Bookstore, 117 King St. W., 1973, 210 pp. \$16.50.

Even the physical dimensions of this volume remind one of a photograph album, for the book is 11½ inches square. With the exception of the first page or two of text, the book consists of a compilation of photographs with brief captions. This work was first published in 1963 and it is now republished in both English and German through the dedication and efforts of a small team headed by Aaron Klassen. Katherine Janzen provided the translation and Professor Harry Loewen of Wilfred Laurier University acted in the capacity of an advisor — not to mention Dr. Walter Quiring, West Germany, who undertook the prodigious task of gathering, editing, and publishing this work in the first place, with the able assistance of the late Helen Bartel.

In the Fullness of Time is a pictorial history of landmark proportions concerning a significant era of the 450 year old Anabaptist-Mennonite story. The era here recorded in picture and brief text tells the story of the 150 years of Mennonite sojourn in Russia. For the survivors in North and South America, this book is an admonition not to forget those Mennonites still living in Russia, as well as to remember the countless dead whose bodies lie scattered in countless cemeteries of the giant empire; for, as the book's jacket flap says, "a people who do not think it worthwhile to get to know their own history will not be able to recognize divine guidance and must be prepared to lose their identity."

These photos represent the contributions from the private collections of some 500 families in North and South America. For the former Russian Mennonites now living in the Americas, these 1500 pictures are of inestimable value since they constitute a reminder of a former homeland with which their lives are interwoven and with which they will remain inwardly united as long as they live. For those children born to Russian Mennonite parents in the Americas, it should provide a stimulus to explore their familial and spiritual heritage.

It is a moving story, whether in terms of the positive qualities, or in terms of the erosion of vision and values to which these people at times succumbed. It is a story of heroic efforts in settling a new and foreign land and of the consequent prosperity and the measures taken to retain both their ethnic culture and their Christian beliefs and practices and of the terrible stresses and, at times, losses both as to physical and financial resources as well as to spiritual heritage, indeed, physical life itself.

It is impossible to note all the intriguing features of this story—the monument in commemoration of the immigration into Russia that was buried and then exhumed again; the meetinghouses that were changed into theaters; the use of two humped camels; the inventive and manufacturing genius; the massiveness of the architecture in both residences and churches—to mention only a random sampling of items.

It is admittedly difficult for those of us who have little or no acquaintance with the Russian chapter of our history to get more than a fragmentary impression from this collection of pictures and brief chapters; but even this is better than the ignorance that too often

prevails among us whose ancestors came to the New World by traveling west instead of east. The price of this book is very reasonable in these days of upward spiraling inflation, and it makes a significant contribution to the centennial celebration of the Russian migration to the Americas. Mennonite secondary schools, as well as many Mennonite congregations, should have this book in their libraries. There could scarcely be a more graphic way of learning about this segment of our denominational story than through this book, and if one lives in a state or province with Russian Mennonite neighbors this book is surely a "must." —G.C.S.

MBA Directory of Mennonite Business and Professional People. Prepared and published by the Mennonite Business Associates. Mount Pleasant, Pa. 1974. 102 pp. \$7.50 (free to MBA members).

This directory contains the names and addresses of some 1800 Mennonite business and professional people in over 300 vocational categories. It is divided into two listings: one, alphabetical by state or country, and the other, vocational. Bangladesh, Canada, and 25 states are represented.

Inquiries and correspondence concerning the directory and/or the Mennonite Business Associates may be addressed to J. J. Hostetler, Executive Director, Mennonite Business Associates, Mount Pleasant, Pa., 15666.

—Joe Springer, Goshen, Indiana

Else von Hollander. Eberhard Arnold and Others. Rifton, N.Y.: Plough Publishing House, 1973, 111 pp. \$3.00.

Else von Hollander was one of the co-founders of the Society of Brothers in Europe. This book is a tribute to her memory and contains several of her poems in both the original German and in English translation plus a personal confession of faith. The text is translated from the German as is evident at times in the expression although the translation is generally excellent. Several pictures enhance the record of this sensitive, somewhat mystical, Christian woman.

Eberhard Arnold said; "Our Else was always free of asceticism for its own sake . . . She had a very childlike way, and in very deep experiences had the ability to express her innermost heart, speaking in her own individual way, quite untutored . . . Hers was a unique, utterly original way of working and expressing herself."

Arnold alludes in passing to the lectures which he gave in conjunction with Leonhard Ragaz and of his clash with the theological faculty at the University of Halle.

He further speaks of a principle of theirs in the early years, namely never to take any of their money into the new year. "Under no circumstances did we want to grow rich, to have a savings account." But he also recounts a time when a friend offered him money and he tried to refuse, whereupon the friend said to him: "Dear brother Arnold, if you don't yet have the humility to accept money for the services of the Lord, then you can't become a disciple of Jesus." Else felt the same way as the Arnolds in this regard as in most others. Eberhard says of Else: "Not one person among us could be compared with Else."

Another view which I do not recall coming across before in any of the previous publications of the Society is briefly alluded to in these pages in a chapter entitled "Four Deaths in the Community": "We experience that our life in the Church is inconceivable except in complete unity with the spirits that have passed away, with the witnesses who have been called into eternity, . . . so that we really feel how Heaven is opened up and the light of eternity and the power of eternal life break in upon us, and the boundary of death is wiped out. . . . We feel that the spirits who have passed away are united with us under the throne and altar of Jesus Christ and that they take a very active part in the destiny of the earth; and we feel that the Holy Spirit, as the Administrator, . . . is the Spirit who represents the cause of the Kingdom of Heaven to us . . ." One could hope that someone within the community might undertake to interpret in greater depth the faith of the Society.

This small book tells some very intimate things about the life in community together. I wonder how many of us outside that context can fully appreciate these things? I recommend this book to those who are open and more than casually in search of such community.

—G.C.S.

They Sought a Country. Harry Leonard Sawatsky. Berkeley, Calif.: University of California Press. 1971. 398 pp. \$11.50.

Within the scope indicated by the sub-title, "Mennonite Colonization in Mexico" this book includes two kinds of analysis: geographical and cultural. The first concerns itself

with adaptation to a physical environment greatly different from either North America or Russia, and the second describes the adaptation to change. It is based on a village-by-village study of all thirteen of the Mennonite colonies in Mexico, together with a commendably comprehensive examination of such written sources as were available.

This book is the work of one whose own background is Mennonite, thus providing strong linguistic and social qualifications for the study, and whose expertise is in the field of geography — Dr. Sawatsky is associate professor of geography at the University of Manitoba.

The context of this study, in terms of head-count, involves about seven thousand Mennonites who emigrated to Mexico prior to World War II. They grouped themselves into four main colonies. Of these, all but a few hundred came from Canada, and the rest from the United States and Russia. In the post World War II era, another eight hundred joined them, chiefly from Canada. About twenty percent of the sum-total would ultimately return to their country of origin. Those who remained would increase and spawn other colonies, mainly in response to shortages of land. Not all colonies have been successful, but all are included in this study.

Especially illuminating is the author's description of relations between the Mennonites and the *agrarristas*, squatters who during and following the revolutionary period occupied the empire of the Zuloagas in the clustered *ranchos* characteristic of the Mexican rural scene. These squatters, in keeping with the slogan of the revolutionary general, Zapata: "The land belongs to him who tills it," insisted they had a right to it. Within about three years (1922-25) the last of the *agrarristas* had left this territory promised to and purchased by the Mennonites. It is noteworthy that this accord was accomplished without any residue of bitterness.

The semi-communalistic nature of the Mennonite groups colonizing in Mexico raises some particularly provocative questions in relation to both their culture and their faith. The method used by the Old Colonists in disposing of their property in Canada so as to block opportunistic Old Colony "back-sliders" from increasing their holdings at bargain prices certainly poses a knotty ethical question.

"... There have emerged, over the generations, numerous 'persuasions,' encompassing a rather broad spectrum of attitudes, whose adherents — 400,000 or more in Europe and the Americas — con-

sider themselves Mennonite. Of these, the Mennonite colonists in Mexico today represent some of the most conservative factions." This summary description by the author, of the stance of these Mennonite colonists in Mexico in regard to the liberal-conservative continuum is most certainly a valid interpretation. The 400,000 figure, however, is inflated by about 50,000 persons in its figure for the total of European and pan-American Mennonites, according to the 1972 *Mennonite Yearbook* (p. 74).

The author writes with lucidity and objectivity. In his foreword to the volume, Carl Sauer of the University of Manitoba, incorrectly dates the arrival of the Mennonites in Pennsylvania as being 1700. The correct date was 1683.

A more recent news report by Dr. Sawatsky, published in early 1972 in the *Mennonite Weekly Review*, indicates that there is a growing sentiment among the Old Colonists and other Mennonites living in Mexico to emigrate once again, possibly to such South American countries as Bolivia and Paraguay. In any case, it is good that this careful study has been published.

—G.C.S.

Christopher Dock. Compiled by John D. Martin. Harrisonburg, Va.: Christian Light Publications. 1971. 61 pp. \$1.50.

This paperback is subtitled "Pioneer Christian Schoolmaster on the Skippack" and includes a brief biography, an analysis of Dock's work, and a condensation of his writings and hymns. The abridgement of the School Management treatise was made by Clarence Y. Fretz.

This reviewer earnestly agrees with the compiler of this work that the writings of Dock deserve to be much better and more widely known than they are. Mr. Martin, himself a teacher of youth, is to be commended for providing this attractive summary of Dock's life and an adequate condensation of his major writings. It was the conviction that Dock's School Management should be readily available to contemporary parents and teachers that motivated this reviewer to spend twenty years developing a comprehensive biography of Dock's life which included a reprinting in a modern English translation all of Dock's writings. Mr. Martin's short work fills the need for a popular, inexpensive, and not too technical treatment of this colonial schoolmaster's contribution. Study groups, PTA program planning committees, and parents' seminars might well use this book as a base for one or more eve-

nings of study and discussion concerning the problems, privileges, and responsibilities related to the rearing of children in the nurture and admonition of the Lord.

I have only a few and relatively minor critical reactions to this book. Martin accepts both Brumbaugh's and Leatherman's opinions that Dock taught those four summers in Germantown during the period of time that he was devoting most of his time to farming, but it is my contention that, given the little data that we have, it seems most probable that these Germantown summers were during his teaching years since he would have been occupied with his own harvest during his farming years.

Martin's inclusion of a hymn entitled "Kedron" as one of Dock's is clearly an error and Mr. Martin assures me that it will be deleted in any future reprintings.

It may be said to Martin's possible credit that Brumbaugh's statement, that Sauer initially approached Dock directly urging him to write his school management methods, deserves more credence than I gave it in my Dock biography. It was the strength of Dock's sense of obligation to Dielman Kolb and the more formal references which Dock makes to Sauer that led me to believe the entire project was pursued via Kolb for Sauer. However, Sauer's admiration for Dock's teaching methods, plus the fact that his son was one of Dock's pupils during those summers of teaching in Germantown, might well have prompted Sauer to initially make a direct request to Dock and only turn to Kolb's influence when that plan failed.—G.C.S.

The Quiet Land. Photographs by James Warner. New York: Grossman Publishers, Inc. 1970. 169 pp. \$20.00.

It is indeed fortunate that a person of Warner's discretion and skill has undertaken to record photographically the life of the Plain people of southeastern Pennsylvania, particularly the Amish. This second volume, entitled *The Quiet Land*, of large, full-page, mostly full-color pictures is an exciting and worthy companion to the earlier one, *The Gentle People*.

It is one thing to surreptitiously photograph the Amish and then provide an accompanying explanatory and descriptive text with no more qualification than that of a curious observer and quite another thing to patiently develop friendships with the Plain people which will then yield both the permission to photograph their life as well as a balanced understanding of their

spirit. The former procedure is inevitably superficial if not condescending and frequently erroneous while the latter is both accurate and respectful.

Warner credits Beverly Stastny with providing the text and the selection of the poems and quotations that accompany the photographs. They are very skillfully done, and her text written to record Warner's feelings and experiences among the Plain people is a delight to read and full of human interest. This choice of an associate for the production of this volume is a better one than that made for the earlier volume. In the several brief captions which Beverly Stastny wrote herself, there is no little evidence of her own poetic skill.

Again in this collection as in the last, the majority of the full-color photographs have been processed in such a manner as to give the impression that they are reproduced on canvas. In almost every case, this enhances the visual beauty and impact of the scene, but in several of the black and white pictures it is not so. There the use of a gimmicky screen unfortunately adds nothing of value and substantially detracts from the power of the impression that could otherwise have been made. In regard to both the colored and the black and white pictures, an occasional one reproduced "straight," (that is, without either a canvas or a mezzotint effect) is a welcome change from the more mod screening of the others. I would urge Mr. Warner to "go easy" on the experimentation with various screening procedures in his publication of photographs.

Mr. Warner is to be commended for centering his work and his comments on the Plain people in general rather than the Amish only since it is to expect too much of most "outsiders" to know the difference between Amish, Beachy Amish, and Mennonites. Yet to those who do know the difference, it is painful to see them confused. Warner also wisely saw no need to pepper his text with Pennsylvania-dutch words and phrases. The way these have been used on place mat caricatures and roadside signs would have only cheapened this dignified and beautiful book.

The caption by Robert B. C. Graham: "God forbid that I should go to any heaven in which there are no horses" delighted my two horse-loving daughters. A picture of Amish children playing and wading in a stream is fittingly captioned with the words of William Blake: "The little ones leaped and shouted / and laughed / And all the hills echoed."

Other photos bear quotations from Whittier, Thoreau, Pasternak, and Frost. The several sections of text exhibit a lively sensitivity to the values and the logic of these Plain people, and when some of their traditions are reported which the writer suspects may not be received sympathetically by the general reader, there is the gentle reminder: "One need not praise or agree with them all." After citing an illustration of their social etiquette, the author observes: "Their understanding of the concept of equality and their unquestioning confidence in the other person's honest intentions, render the traffic rules of etiquette unnecessary." In commenting on their attitude toward education, however, the author would have been more accurate had he said that the children of the Amish are under some pressure *not to become* intellectually superior.

Several unfortunate errors are to be found, though most of them are relatively trivial. It is not historically accurate to say that the more liberal sects stem from the conservative Old Order Amish—it is rather the other way around. Neither is it quite as true as one might wish it would be to say that when the people of the various Plain sects meet socially, they are accepted with love by one another. The most unfortunate mistake of all are the two words in the Francis Thompson quote on page 8 where "yet streaming" turns out to be "get steaming." Finally, the mention of the congregation turning their backs to the preacher in prayer and facing the back of the room is unclear since it does not say that in doing so these people *kneel* facing the back of their benches, and the explanation for this posture is as much the fact of long prayers and no kneelers as it is a fear that to pray facing the preacher was to pray to him rather than to God.

Altogether, however, this book is remarkably free of misleading or erroneous statements. It is handsomely bound, beautifully laid out and printed, and reasonably priced even at \$20.00 in view of its many large full-color reproductions. Here is an excellent church and public library item and a fine gift book.

(—G.C.S.)

News and Notes

Former Pennsylvania Governor Martin G. Brumbaugh's *Life and Works of Christopher Dock* has been reprinted by Arno Press and The New York Times (1969) as one of the series entitled "American Edu-

cation: Its Men, Institutions and Ideas." Price: \$13.00.

A classic early description and classification of Frakturschriften has been reprinted (1973) by Dover Publications, N. Y., N. Y., for the remarkable price of \$4.50, namely, Henry S. Borneman's *Pennsylvania German Illuminated Manuscripts: A Classification . . . and an Inquiry into their History and Art* with reproductions in color. This work originally appeared in 1937 as Volume 46 of the Pennsylvania German Society's Proceedings and Papers, and copies of the original edition have been commanding high prices on the used book market.

It should be noted belatedly that Volume Two of Harry A. Brunk's excellent *History of Mennonites in Virginia 1900-1960* was issued mid-1972 by the author with the commendation and support of the Virginia Mennonite Conference Committee chaired by Mahlon L. Blosser. Volume One, published in 1959, was given a full review in *MHB* (January 1960). The same, slightly tart, homespun style including much local color characterizes this volume as it did the first one. The story is told candidly even if the facts are somewhat embarrassing to readers now—as in the case of the record on racial attitudes. Occasionally there is evidence of a spirit of ecumenism (although Mennonites provided the leadership). Obviously there are colloquialisms at times that must be taken loosely as when the author states, "From time immemorial Weavers was the only homebase church" The author is to be congratulated on the completion of this sizable undertaking, and cited for bravery in daring to include years so near the date of his book's publication.

The booklet, *The Mennonites in Ontario*, by Dr. J. Winfield Fretz, former president of Conrad Grebel College, Waterloo, Ontario, and presently director of the Archives there, has been reprinted with some new paraphrasing and picture changes. The first edition of this booklet, semi-popular in nature, was published in 1967.

With Eyes of Faith: A History of Greenwood Mennonite Church, Greenwood, Delaware, 1914-1974 has been published by The Country Rest Home, and Mr. and Mrs. Laban L. Swartzentruber of Greenwood, Del. It is an attractively printed and illustrated, clothbound book written by Harold E. Huber of Harrisonburg, Va. The Foreword is written by the late Grant M. Stoltzfus. Price: \$7.50.

—Gerald C. Studer